

ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!!... and all kindreds of the earth shall wail because of him!!!"

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WHOLE NO. 236.



Poetry.

"We Shall All Be Changed."

I love to mark the falling leaf,
To watch the waning moon;
I love to cherish the belief,
That all will change so soon.

I love to see the beautiful flowers
In bright succession pass;
As they would deck life's fleeting hours,
And hide time's ebbing glass.

I love the rushing wind to hear,
Through the dismantled trees,
And shed the sad but soothing tear,
O'er joys that pass like these.

I love to think this glorious earth
Is but a splendid tomb;
Whence man to an immortal birth
Shall rise to deathless bloom.

Why mourn we then the saint that dies?—
He'll pass a wondrous change,
And in some brighter form arise,
Some purer region range.

On this fair couch then rest thy head
In peace, thou child of sorrow;
For know, the God of truth has said,
Thou shalt be changed to-morrow.

Changed as the saints and angels are,
To glories ever new;
Corrupt, shall incorruption wear;
And death shall life renew.

FUTURE PUNISHMENT

NOT ETERNAL LIFE IN MISERY, BUT DESTRUCTION.

BY HENRY GREW.

In those passages which exhibit in contrast, the affecting retributions of a future state, there is a remarkable uniformity in setting in opposition, not happy and miserable eternal life or existence; but life and death, &c. "The wages of sin is death, but the gift of God is eternal life," &c. "He that hath the Son hath life; and he that hath not the Son of God, hath not life." "If ye live after the flesh ye shall die; but if ye thro' the Spirit do mortify the deeds of the body, ye shall live." "Strait is the gate," &c., "which leadeth unto life." "Wide is the gate," &c., "which leadeth to destruction." "For we are unto God a sweet savor of Christ in them that are saved, and in them that PERISH, to the one we are the savor of death unto death; and to the other the savor of life unto life." "He that soweth to the flesh shall of the flesh reap (what? immortal woe?) corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." "And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God." "There is one lawgiver who is able to save, and to destroy." The wicked are "vessels of wrath fitted to destruction," the righteous, "vessels of mercy—prepared unto glory." "The preaching of the cross is to them that perish, fool-

ishness; but unto us which are saved, it is the power of God."

How plainly do these passages teach, that the final destinies of men, are, not eternal, happy and miserable life, but life and death—life and destruction—salvation and perishing—life everlasting and corruption—salvation and perdition, or being lost—glory and destruction. In Matt. xxv. 46, life eternal is opposed to everlasting punishment, but the term everlasting punishment does not necessarily imply everlasting existence, nor is this the Bible definition of everlasting punishment. The positive declaration is, that it consists in "everlasting destruction," 2 Thes. i. 9, which is literally everlasting punishment. There will be no restoration to life and felicity.

In John v. 29, the "resurrection of life" is contrasted with the "resurrection of damnation"—i. e. condemnation. In Rom. ii. 6—10, it is contrasted with "tribulation and anguish." But as the second death is preceded by condemnation and torment, and neither of these imply endless existence, these passages, in their most obvious import, are perfectly reconcilable with the idea of final destruction.

It is an argument of magnitude against the popular opinion on this solemn subject, that numerous and varied terms used in the Bible to express future punishment, are, in their obvious import, opposed to life in any condition. *Death—The Second Death—Destruction—Perdition—Perish—Lost—coming to an end.* The figurative passages import the same. "He will BURN UP the chaff with unquenchable fire." If the fire, which the husbandman puts to the chaff for the purpose of entirely destroying it, is quenched, the chaff may be partly saved. If it "shall not be quenched," it continues until it is expended by the utter destruction of the chaff. "Their worm dieth not." If the worm dieth, "the carcasses" (see Isa. lxvi. 24) are not entirely devoured; if "their worm dieth not," they are wholly destroyed. What unbiased mind does not perceive that our Lord, by using these similitudes, designed to impress the minds of his disciples with the fearful truth, that a destruction of being—of "body and soul," will be the sure portion of all who prefer their own carnal gratification, to the service and joy of the kingdom of God?

Rev. xiv. 11; xix. 3, and xx. 10. In these passages, the term forever is connected with the torment of the wicked, and if this term is never used to express limited duration, these passages are opposed to the numerous varied and plain divine declarations of the entire destruction of the ungodly. But is this a fact? Certainly not. It is admitted, that if the plain testimony of the Bible does not contradict the literal import of the term forever, as applied to the torment of the wicked, we ought to understand it in its literal import, as we do when it is applied to the happiness of the righteous. But if the terms, forever, and forever and ever, which are literally synonymous, are often used to express limited duration; and the general testimony of Scripture in respect to future punishment, plainly imports destruction, it is a violation of the just rule of interpretation, to understand the passages referred to in their literal import. Now I affirm that these two facts are susceptible of clear proof.* After finding

the term everlasting or forever, applied to the covenant of circumcision, Gen. xvii. 13—to the Jewish possession of the land of Canaan, Gen. xvii. 8—to a written record of the prophet, Isa. xxx. 8—to the continuance of the present earth, Eccl. i. 4—and even to Jonah's three days' entombment in the fish, Jonah ii. 6, is it astonishing to find it applied to the duration of the torment of the wicked, which may be thousands of years from the period of their first death to that of the second, or final destruction.

It is evident that the torment of the wicked described in Rev. xiv. 11, and xx. 10, as being day and night forever and ever, refers to a period commencing before the final judgment. It is, and will be, inconceivably dreadful; its precise duration is not revealed. Of the fire in the land of Idumea, caused by the judgment of God against his enemies in the present state, it is written, "It shall not be quenched night nor day, the smoke thereof shall go up forever." Isa. xxxiv. 10. So the testimony respecting Sodom, &c. "suffering the vengeance of eternal fire," may be considered as referring to the entire destruction of those cities, by which they were "set forth for an example" to the world, of the fearful consequences of disobedience. But if not, the term eternal may be used in a limited sense, as the original word is in many places. In this limited sense the term "everlasting fire" must be understood, in our Lord's declaration, "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire." Here, being cast into everlasting fire is set in opposition to entering into life. Put if the sinner is to live forever in this fire, he enters into life as much as if he should enter paradise. Eternal life is his portion in either case, though the quality of it is vastly different. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him." If it abideth on him to utter destruction, he shall not see eternal life, otherwise he will. It is said that "no murderer hath eternal life abiding in him;" but if the murderer has an immortal soul abiding in him, he has eternal life abiding in him as certainly as the holiest saint on earth, only of a different kind. The Scriptural terms "everlasting fire," "unquenchable fire," import a fire which shall utterly destroy. No other construction of these terms, can be reconciled with the divine testimony—with the penalty of the law, which is DEATH—with the definition of the sinner's punishment, as consisting in "everlasting destruction;" or with our Lord's instruction, that this destruction is not a distinction of happiness, but of body and soul.

Some affirm that when the term forever is applied to things of the present state, it is to be understood in a limited sense; but that when it is applied to things pertaining to a future state, it is to be understood in its literal import. Let us test this argument. Does not all its force rest upon the principle, that things in a future state are necessarily endless? Is this principle true? Certainly not. It is no more true that every thing which succeeds the present state shall necessarily have no end, than it is true that all Scriptures to denote the longest possible duration, of which the subject to which they are applied is capable. * Romans &c. page 18. As if the "everlasting covenant" of circumcision could not possibly be in the flesh of the Jews; or the "everlasting possession" of the land of Canaan be their habitation, to this day! As if the stars of the earth encompassing Jonah "forever," could not possibly have been a longer period than three days!

* Mr. Dwight and Mr. Hawes, have represented that "the terms 'everlasting,' 'forever,' and the like, are uniformly used in the

Will they be

things which preceded it had necessarily no beginning. We know that other beings began to exist before the present state. Nor is there anything in the nature of things, which proves that dependent beings may not cease to exist after it. All depends on the will of God. If the general tenor of Scripture testimony respecting future punishment, is in favor of a destruction of being, this argument, and all others must fall before it.

Some suppose that by the destruction of the wicked, is intended the destruction of their sins; others, the destruction of their happiness. The destruction of sin—of happiness—of being, are entirely distinct ideas: each is susceptible of definite intelligent expression by appropriate language. How could our Lord express the latter idea more definitely, than he has in Matt. x. 28? "Fear him which is able to destroy both soul and body in hell." If this passage, which is so particular and definite, is considered in connection with 2 Thes. i. 9; Ps. xcii. 7; Ps. lxxiii. 17, &c. is it possible for an unbiased mind to reject the import advocated? The doctrine is taught in both testaments.

Another argument is offered to the consideration of such as desire emancipation from the mental slavery of human systems, in the fact, that, in the Scriptures of truth, no qualifying adjectives are ever affixed to the terms eternal life and immortality, denoting different kinds of eternal life or immortality.

Simple immortality—simple eternal life, is invariably represented as a blessing. If the common opinion is the truth, it would have been as necessary for the inspired writers, as it is for modern preachers, to make a distinction between a blessed and a cursed immortality. The effects of sin and grace are not miserable and happy eternal life; but death and eternal life. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

[Concluded next week.]

The following article was found among Bro. J. D. Prudden's writings. As it was his last effort to disseminate what he believed to be truth, and as it appears to be the conclusion of his articles on this subject, we give it a place in our columns.

A CLUE TO THE TIME OF THE END.

NO. XV.

Having proved that the 1260 years of Papal dominion could not have ended before A. D. 1809, nor later than A. D. 1813, it will be proper now to show a corresponding date for the commencement of this number.

In 533, the Pope receives his ecclesiastical power by the decree of Justinian, 1260 years from that date brings us to the slaying of the two witnesses, when the foundation was laid in France for the subsequent acts of Napoleon.

In 538, the Ostrogoths are driven from Rome for the purpose of giving to the Pope his civil dominion; but it is evident the Ostrogoths were not then broken, from the fact that they for five times retook Rome, and were five times driven out of Rome—so that the Pope could not receive his dominion until this power was plucked up by the roots, which implies an entire and final defeat. 1260 years brings us to 1798, when the people of Rome declared that the Roman States were a Republic in alliance with France, and the Pope was carried a prisoner to France, where he died. But this event was not the taking away of his dominion, from the fact that the Justinian laws were not overturned, for a new Pope was elected and went into possession of his dominion, by virtue of the grants of Justinian. In 553 the Goths were finally conquered. Gibbon says on page 138 of vol. 3, under date of 552: "Neither the fortifications of the Hadrian Mole, nor of the port,

could long delay the progress of the conqueror, and Justinian once more receive the keys of Rome, which, under his reign, had been five times taken and recovered." On page 139, speaking of the Senate, says: "After the period of thirteen centuries, the institution of Romulus expired, and if the nobles of Rome still assumed the title of Senators, few subsequent traces can be discovered of a public council or constitutional order." On page 142, under date of A. D. 553, speaking of the final conquest of the Goths in Italy, says: "After the battle of Casilman, Narses entered the Capital; the arms and treasures of the Goths, the Franks and Alemanni, were displayed—his soldiers with garlands in their hands chanted the praises of the conqueror, and Rome, for the last time, beheld the semblance of a triumph."

Thus we find that the three horns were not entirely plucked up by the roots until 553; 1260 years from that date will bring us to 1813, when the Papal dominion was entirely destroyed, by the abdication of the Pope of all of his temporal sovereignty.

Having thus far, we think, proved every point, we will hasten to the final conclusion. If we have not proved our points, we would call on our more able brethren to show us our mistake—and they remaining silent while we tread out on to new ground, we shall take as evidence to their minds of the correctness of our positions.

The passing of the extreme boundaries of 1847 must lead us to the conclusion that there is a mistake in the Christian era, or that the 70 weeks are no part of the 2300 days. If we say there is a mistake in the Christian era, we cannot tell how long time may continue; if we say that the 70 weeks are no part of the 2300 days, we are still left to uncertainty as far as prophetic periods are concerned, as to the time of the coming of the Lord.

But we are not left to this uncertainty, for we have the 1335 days terminating 45 years beyond the 1260 and 1290 days, which gives us the only clue we can possess of the termination of those periods that reach to the coming of Christ.

If we add 45 to 1809 it will bring us to A. D. 1854, as the earliest date of the coming of Christ—if we add 45 to 1813, it gives us A. D. 1858 as the latest date to which these periods can extend.

J. D. PRUDDEN.

For the Advent Harbinger.

NOTE TO BRO. WM. SHELDON.

You wish me to harmonise the texts you quote, with my theory. This I would attempt to do most cheerfully, if there were not an insuperable obstacle presented in the article in which you make the request. You say, "I believe the body is sometimes called a soul, as in Gen. ii. 7."

Is the body called "a soul" in that text? Did you not by mistake read from the wrong book? Or, if you had the Bible, did you not hear some prejudiced person misquote that passage, and hence conclude that you are right, when, in fact, you are wrong!

I can hope for no progress towards an harmony of view, till we both come to read and quote such primary passages of Holy Scripture correctly. Should you find on examination that the body is called "a soul" in that text, then I shall confess that I have been wrong in saying that it was "the first man Adam;" yes, I have erred in saying that the man, the living creature, or "living soul" died as God said he should in case he ate the forbidden fruit; wrong also in saying that Satan lied, as the Savior says he did, John viii. 44, when he said to our first parents, "Ye shall not surely die." Furthermore, if the Creator said or meant that only the body should die, then Satan was right—the primeval pair did not surely or actually "die"—they only cast their

shell, like young locusts, and consequently, I have been wrong in supposing that Abel is "dead"—Heb. xi. 4—or that "Abraham Isaac and Jacob" died and were "buried," as the Scriptures say, "in the cave of Machpelah." Gen. xxv. 7-10; xxxv. 27-29; 1. 13. We read also that David was both dead and buried 1000 years after his decease.

If these inspired histories are to be taken in harmony with Gen. ii. as it reads in the right book, the Bible, then I can understand them to be all alike, true, and Satan's saying, "Ye shall not surely die," all false, in all its phases; then further, the Messiah's great argument to prove the personal or real "resurrection" of the Patriarchs is intelligible and conclusive. "Abraham, Isaac and Jacob" must have a resurrection. Why so? God has given us the time, place and circumstances of their death and burial—as really so as Jesus told his disciples of the death of Lazarus; yet Jehovah called himself their God: Now Jesus argues against the Sadducees to prove the doctrine of the resurrection, that as "God is not the God of the dead but of the living, therefore, they must be raised from the dead—the doctrine of the resurrection is true! This conclusion silenced the Sadducees, because it followed necessarily from the premises. Surely, my brother, you would not set Jesus arguing on the side of the Sadducees, so far as to say that these Patriarchs were in no need of a resurrection! Such an idea contradicts Jehovah all through Genesis, and would lead to no rational conclusion, such as Jesus urged on those deniers of the resurrection.

If you need an illustration of this, please read inspiration farther: "Unto us a child is born—a son is given." This was 700 years prior to the event. It is the usual prophetic style—he "calls things that be not (except in his purpose) as tho' they (already) were." Rom. iv. 17. This is the manner of "God who quickeneth the dead"—gives life to the dead ones: hence, I see, in the different parts of this great subject, a beautiful, glorious, divine harmony.

The strongest terms to express the idea of a "spirit" or "soul" connected with any of God's living creatures, are found in connection with the whole animal kingdom. Gen. i. 20, 30; ii. 7, 19; vi. 17; vii. 11. Hebrew and margin. "As it is written," "they have all one breath"—it is called "spirit" in the same connection: Eccl. iii. 19-21. All alike received life—"the breath of the spirit of life" from God; but death came by sin—"so death passed upon all men," not excepting "Abraham, Isaac and Jacob." This being so, Satan "is a liar"—death is not a figure—the resurrection is a reality; like translation it is predicated of the whole person, and not a part. Please read Heb. xi. The idea of only a half, real, impersonal "death," is of the devil. He first said, "Ye shall not surely die:" hence, the origin of heathenism, Swedenborgianism, Shakerism, and all doubts as to a real resurrection. When these points become clear as they stand in the Scriptures, the harmony you seek will be complete.

Yours,

J. B. COOK.

New Bedford, Mass., June 20, 1848.

For the Advent Harbinger.

BE NOT OVERCHARGED.

We as believers in the immediate appearing of Christ feel the importance of the exhortation, to be careful, lest we become "overcharged with the cares of this life, and so that day overtake us unawares."

The substance of this exhortation is, "live different, act different" from those who have no faith in the truth that the end is especially near. Be self-denying—guard against the alluring things of this life—renounce its pleasures, &c.; all this is likely to conflict with the arrangements of the

world-loving and pleasure-seeking portion of mankind. Therefore it is not strange if the enemies of the truth strive in every way to make our path a thorny one, and entice us away from the service of God to serve their Father, the Devil; and if they fail in this way, it will not be surprising if they bring in the aid of science to cause the body to triumph over the mind and thus gain their point. Evidently the enemies of all righteousness have commenced this kind of persecution, and will continue it until surprised by the realities of the judgment scenes, when they will cry for the "rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb"—when the great day of his wrath has come and they are not able to stand.

Evidently the difficulties attending the preaching of the gospel of the kingdom will increase as we near the end. The line of separation between the *truly righteous*, and lukewarm, and ungodly, will be drawn thoroughly by the time our Lord appears—i. e. the influences which we are to expect will be at work near the end, will consummate the division so thoroughly, that we shall be enabled to discern, to a greater extent than previously, "between the righteous and the wicked; between him that serveth God and him that serveth him not." This solemn work is now rapidly going on, and the "day that shall burn as an oven" will speedily decide forever who serve their God and who serve him not. May we be blest with the evidence that we are truly the servants of God, by our faith shining "*brighter and brighter*" as we near the perfect day."

H. BARRINGER.

For the Advent Harbinger.

Characters at the Judgment.

NO. II.

Among that countless throng that saw Him come In clouds and quaked, none wretched more than he, Who unto men declared himself to be The Minister of God; repentance preached And faith, though he himself repented not Nor faith possessed—stood pointing out the way, Yet never walked therein. He had been praised And honored by the world, because from it Commission he received, and not from God, Who only gave to those He chose Himself, And set apart, consulting not the world; Therefore despised and counted heretics. Such preached the truth for God, and not for men; Sought but his praise; the world's, despised; and bent

Their steps along that narrow path, beset By Slander, Hatred and Revenge; and oft By Persecution met at every pace. This was the common lot of them whom God Did call, and separate from all the world To preach His Grace. Not so with those, who from The schools of men gained their theology, And preached as taught, howe'er absurd, and far From God's own word it ran. 'Twas popular To wear the priestly robe and Reverend to Be called. The world was loud in praise of such; And none more honored by the mass than he, Who morals taught for pure christianity; And never knew the difference except By name, and faithful testimony of Some friend of God.

'Twas taught and so believed That God could never qualify to preach; That when he called to the great work a soul, He first required he should be taught of men, Or his success would never be complete. And to this end the lore of ages gone Must all be learned, and languages, Long obsolete and dead, packed fast into The brain, and kept for use in telling to The world a Savior's love—redemption yet To come—the sinner of his dreadful end. All science must be had; all books explored; Both heathen and divine. Philosophy, In all its labyrinths and windings must Be traced till understood; and ethics learned And moralized upon. Each part of what

The world deemed wisdom, must be mastered, ere Divinity could be begun. And this Itself was what? God's word alone, which He Had said was able full to make all wise And amply qualify to preach the truth? Nay, nay; not this; 'twas called another name; And something 'twas besides; and so it went By Sacred Literature. Thus euphonized It fell so smoothly on the worldling's ear, That even he drew out his purse in aid Thereof. And had it been alone the truth Thus studied, taught, though called by softer names, It better would have been; but far from this Interpretations false were giv'n the word Of God, till all obliterated were Its simple truths, and mystified its pure And heavenly light. 'Twas infidelity Ecclesiastical, in truth, though name Like this it did deny; and claimed to be Divinity, theology; and so

'Twas called until the Judgment day arrived. That day proved who was on the rock, and who Was not. Many who thought they were, stood on The sand, which gave away soon as the storm Arose; and so they perished evermore.

Not all who in the subtle schools of men, Had something learned they better ne'er had known, That day were lost; for those there were who on The true foundation built, built amiss; Wood, stubble, hay; which were consumed, but they Were saved, because sincere in heart; while each Himself did suffer loss.

Not so with him

Who wretched most of all that multitude, That, unprepared, stood now before the throne. He ne'er was called of God salvation to Proclaim—no high commission did receive From heaven—no message sent by him to men; But having what the world did wisdom deem— Though foolishness with God—he did essay To preach; and by his learning taught, absurd How many things! yet men, with itching ears, Did love to hear, believe and have it so. "He knew all science and all learning knew," But ignorant of God, his word and grace He lived. Those things he should have known and

felt; A broken heart, repentance, faith and love To God, he never understood; and strange To say, he preached!—incentive what? and what His aim? One thing was plain: his loudest call Was where he most could get, and least deny Himself. To roll in luxury and build Himself a name upon the earth, that down To generations far remote should go, Were chief desires. He wrote and sent his thoughts Into the world for fame; and oftentimes His head grew giddy with the praise they won. He moved circles high, and never stooped To greet the poor, save when perchance he came By strong request, where lay the wretched on His dying bed, to point him up to heav'n, And wish him there!—too poor to stay on earth— Too vile by lacking gold to dwell with men Below.

Whate'er the earth produced he had. Beside the mansion of the great, his rose As high and fair; with pleasure-grounds the same; With groves and walks, and artificial fountains; Statues and busts of heroes and divines; And carvings curious, in word and stone, Of ancient, modern skill. Productions rare From Oriental climes, attracting to The antiquarian eye. And minerals With stones of various sorts and shapes, from earth's Remotest hills and vales and mountain tops; With lava from Vesuvius' fiery mouth, And Etna's crater hot. Unnumbered shells From ocean's watery bed, and skeletons Of all her finny tribes. Through Nature's wide Domain he sent for toys, and worshipped them; For they his idols were; which to the moles And bats he cast, when God arose and shook The earth; but then too late.

With paintings rare His stately halls were hung, that thousands cost, And came from climes afar; and purchased by The tithing of the poor, who bread could scarce Procure, and suffered hunger oft, and lacked Life's needful things. And books of every sort And name, from every age and clime remote; Political, divine, fictitious, true, In massive volumes piled; the workmen

Of generations gone; inviting to The curious eye, the heart unsanctified. These, and of modern date a thousand more, Of sickly rhyme and novels ponderous; A poisonous stream that issued from the brain Of fallen man—the simoom of the mind, That withered all it chanced to breathe upon. And books, of state, debates of councils, laws; Foul legislative acts; together with A score of filthy works, that monthly from The press, came teeming through the land, like hordes

Of locusts foul, destroying all. These all He read, the Bible less than all; and least It understood, and least desired he to.

The Bible spanned all time, and measured off In periods its length; and it was said That at their end the vision should not lie. All might have seen the coming of that day, And none been overtaken unawares. But he who claimed on Zion's wall to stand, A herald of the truth, knew not that God Had sworn unto the time; though in his hand He held the oath divine; and when the night Had worn, and watchmen from the battlements Proclaimed the morn, and thousands heard, awoke, He raised his voice, and peace and safety cried; And soothing, lulled them back to sleep again.

The heavens had faithful been—Jehovah's word Immutable, fulfilled. High as he rode Along his zenith track, the sun withdrew His light; and moon, with face turned to the earth, As up her chariot coursed through heaven's archway, Could borrow none, and none to earth reflect, Night gathered in at noon, and mid-day found Itself in darkness wrapt; and face of man Grew pale—the day of doom he thought had come. Philosophy, that long had stood erect, Nor bowed to God, and claimed it could explain Phenomena how strange, obeisance made, And blushed for humble pride; and never could Assign the cause, and trembled when it did Attempt.

As in mid-summer time, a wind Of mighty strength casts to the earth the fruit Unripe, shaking the parent tree, which bows In majesty before the awful gale: So did the lesser lights of heaven fall; As stars appearing out from ether far And rushing to the astonished earth. This also did, in vain, Philosophy Attempt to solve; and speculations vague It made, affirming that it could not prove; Believing not what God had said should be. And other signs in heaven there did appear, Betokening all the coming of that day; And warning man it hastened greatly on. Few notice took; he least of all; and scoffed At humb'le servant of his God, who did Believe He could not lie, and would fulfill His word—but never twice—and warning give, E'er He in judgment came, rewarding all.

The earth gave signs of age, and tokens of Her dissolution came on every breeze; He saw it not. Her flaming bowels oft Sent up a piteous groan, that shook the hills, And made the mountains quake. He heard it not. The sea tumultuous roared, and threw her waves On high, and often gulphed the tow'ring ship With all her crew. Earthquakes, floods, winds and fires

Unparalleled in time, swept o'er the earth; A prelude to her final throes. He would Not hear; or if he did, 'twas only while He by philosophy did prove they were But Nature's joyous freaks, who oft had done The same, and evermore the like would do.

Thus time went on—the heavens above serene; The earth still groaning, though unheard, revolved; And all forgot the warning, save the few Who pilgrims were, and sighed the land of rest; And upward looked the day long and the night— When suddenly as lightning from the cloud And thunderbolt descending to the earth, Were rolled away the heavens; crash on crash; From zenith to the far horizon round; Revealing to a startled world the Son Of Man, with all the retinue of heaven. All eyes upturned—all knees low-bending quaked— None more than his—and as his wretched flock Deceived and ruined, gathered round, he wailed Aloud; on rocks and mountains called to hide His guilty head; but mountains fled away

And rocks flowed down in liquid flame,
While earth dissolving gave her final groan.

I. I. LESLIE.

Nonantum Heights, June, 1848.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, July 1, 1848

PERFECTION OF THE SCRIPTURES.

All scriptures given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17.

If, as stated in this text, the Scriptures are perfect in point of doctrine, then all other rules of doctrine are antichristian, and should be rejected.

If the Scriptures are perfect in point of reproof, then all other rules of reproving the child of God are wrong, and should be abandoned.

If they are perfect in point of correction, then every other way of correcting the erring disciple of Jesus, is unlawful, and pernicious.

If they are perfect "for instruction in righteousness," then all other instruction of the church is unrighteous, and serves to bewilder, instead of enlightening the mind. "Preach the word," is the command of the inspired Paul.

If they are perfect in "making the man of God perfect," they accomplish all that is necessary to be done for him, to fit him for the Kingdom of Glory; while all other rules serve to make him imperfect, and disqualify him for that Kingdom.

If they are perfect in furnishing the man of God unto all good works, the provision is all sufficient; for it is not necessary that any evil works should be furnished him.

Do you believe these things, brethren? You all, without an exception, say you do. Then why do some of you, as I am told, talk (if you have not already done it) of embodying the leading items of your faith, into the form of a covenant, by which you agree in future to act as a body? Ah, say you, call it what you please, declaration of faith, mutual agreement, or covenant, it is only the embodiment of certain passages of scripture, expressive of our views relative to certain doctrines, or practices of the church. We thought there could be no harm in this, and certainly we can much more readily find our sentiments and rules of duty when thus arranged, than be to the trouble of looking all through our Bibles for them. Not if you study your Bibles as you ought, will this be the case. Search the scriptures as you ought, and once did—and you will find the arrangement of the scriptures by the Holy Spirit more perfect, and of course preferable to any human arrangement of them that can be made. The scriptures are perfect in order, arrangement and manner, as well as matter, or doctrine, and the least substitution for them, in any sense, or different arrangement of any of their perfect parts, is opening the door of human expediency, to depart from that perfect Book, and is indirectly calling in question its divine perfection. Of the Jews it was said, "My people have committed two evils: they have departed from me (the Lord) the fountain of living waters, and hewn to themselves cisterns, broken cisterns which can hold no water." Every sect in Christendom has imitated the Jews in the commission of these sins—and shall we, who are just ready to appear in the judgment of the great day, follow their steps? God forbid: and we hope better things as a general remark, though we thus write.

But few have yet responded to the bills we have recently sent out: sufficient time has not elapsed for all to do so. We should hear from every

one in a short time. The small sums demanded, with a little effort can generally be raised at once. There are exceptions, however, of the poor and unfortunate, to be made in this case—but all who are in common circumstances can pay the small amount we call for; and which we very much want at this time.

The brethren in Parma have fitted up a convenient place for worship, and desire the servants of the Lord to call, as opportunity offers, and preach to them the glad tidings of the kingdom at hand. If suitable notice is given, a good congregation will be obtained. Call on Br. RIGGS at Hinkleyville, near a mile north of Adams' Basin, or on Bro. A. NORTON on the Ridge road, a mile still further north. Bro. P. A. SMITH spent the last Sabbath with them, and found the cause prospering there.

UNLAWFUL STRIVING.

(Continued.)

If a man strive for masteries, yet is he not crowned, except he strive lawfully. 2 Tim. ii. 5.

Our remarks on this subject last week were confined to the unlawful use of inferential testimony, by religious disputants. This subject being of such vital importance, we make it the topic of conversation this week. We wish not to be understood to teach that inferences are never to be drawn, or that no confidence is to be placed in them; for, in many cases, they are not only lawful, but indispensable to the elucidation of truth. But we desire it to be indelibly impressed upon the mind, that inferences, however plausible, should never be made the foundation of any article of our faith, nor of equal importance to positive testimony. Many disputants however, and a great many of the people, make no real distinction between these two kinds of evidence. Hence, with them, a proposition or doctrine sustained by the most unequivocal testimony, has no stronger claims upon their faith than an opposite dogma, which is based on inferences only. Illustrative of this point we gave an example last week—another, this week, will be in place.

The punishment of the wicked. Of their punishment it is said, they shall be cast into hell, "where their worm dieth not, and the fire is not quenched."—"These shall go away into everlasting punishment."—"In hell he lifted up his eyes being in torment."—And, "The smoke of their torment ascendeth up forever and ever." From these and similar texts, it is inferred that the wicked will eternally exist, and that the nature of their punishment is endless misery. We readily admit that these inferences are very plausible, and would have strong claims upon our faith, were there no positive testimony to the reverse. But their being such evidence, we are thereby taught the danger of basing our faith on inferences, however legitimate they may appear. Some of the opposite testimony speaks thus:—"The day that cometh shall burn them up."—"Into smoke shall they consume away."—"Who shall be punished with everlasting destruction."—"Fire came down from God out of heaven and devoured them."—"The soul that sinneth, it shall die."—"The wages of sin is death."—"This is the second death."—"Shall utterly perish in their own corruption." These and more equally plain texts that might be quoted, are positive testimony, and cannot be set aside for the best and most numerous inferences which the wisdom of man can draw from any other portions of the inspired word.

But the unlawful disputant turns to his own account these plain declarations of the Bible, by the use of his law of inferences. He infers that these plain declarations are not to be understood in their most literal, but in a secondary, or figurative, or metaphorical, or spiritual sense. At any rate, he

infers that they do not militate against the doctrine of endless misery, or teach that the wicked will actually be destroyed, or cease to exist. But unequivocal testimony scatters to the winds his inferences in this case: for it declares that the primary, and most literal and natural import of burn, consume, destroy, destruction, devour, devoured, dead, death, and perish, when applied to the final destiny of the wicked, is cessation of being. For proof on this point, see our best lexicographers, on these terms.

We hope not to give offence in these plain remarks, and lest we should, we will here say that we do not suppose that all disputants who resort to unlawful means, are actuated by a wrong motive, or commit sin in the act. It is an error of the head, and not of the heart, which the best of men have committed; nevertheless, the unlawful nature of the practice, and its deleterious effects in opposing truth and propagating error, are not in the least changed: they are the same, whether caused by a man whose motive is good, or one of a selfish design. We will also remark, that our object in these articles is threefold. 1st. To show our readers, as far as possible, the infinite disparity between positive inspired testimony, and all other kinds which can be named, that they may not be deceived by any of the lawful or unlawful teachers of this degenerate age. 2d. To present the truth on the several subjects we have noticed, and yet may refer to in these articles. And 3d. We wish to glorify God in freeing, in some small degree, certain portions of his greatly abused word, from the errors which unlawful disputants have long thrown over it.

These are the motives which prompt us to pen these articles. And should any of our readers detect in us the error which we are laboring to correct in others, will they have the christian kindness to point it out, and we will gladly amend our ways: for we well know that if we strive for the mastery, we shall not be crowned, if we strive unlawfully.

CHRIST IS THERE.

Where? Where two or three of his disciples have assembled in his name. "For where two or three are gathered together in my name there am I in the midst." Matt. xviii. 20. Hence, Christ does not dispise the day of small things—he does not stay away from meeting, or dissuade the little few from keeping up their regular meetings, because their numbers are few. No, no. But he says, "Fear not, little flock,"—"Forsake not the assembling of yourselves together." If no more than two can meet, if you do it in the name of Christ, he will be there also, and in your midst. Therefore ye scattered ones who are looking for the return of your Lord, never abandon your meetings so long as you can find two or three who will attend them. A short time together, with the Lord in your midst, in reading the blessed promises of the Bible, in prayer, singing and exhortation, would add greatly to your spiritual strength and comfort, which you much need at this trying and perilous hour. Then, continue to meet, in the name of the Lord, and he will be with you.

Bro. G. HENLY wishes to inform his friends that sickness will prevent his attending certain appointments of his. He speaks highly of the meeting at Clark—thinks that much good was done there—says Bro. HOUSE will not be able to attend his appointment at Picton on account of other engagements; Bro. HENLY, however, if health will admit, expects to attend. He speaks of a chart on the apocalypse, of 70 feet in length, that will be exhibited and explained at that meeting. After this meeting, Bro. H. hopes to visit the brethren back of Kingston, and at Thurlow according to request.

DOCTRINES OF MEN.

"Jesus Christ is the very and eternal God,"—"The eternal Father." See the sayings of men, in the writings and creeds of all the so called orthodox, and some heterodox sects.

DOCTRINE OF CHRIST.—"Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He said unto them, But whom say ye that I am! And Simon Peter answered and said, Thou art the Christ, the SON of the living God. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but MY FATHER which is in heaven.

Which will you believe, the doctrines of men, or the doctrine of Christ? Both cannot be true—and blessed was Simon for believing the latter.

BRO. J. D. PRUDDEN.—In a note from a brother of the late Bro. J. D. PRUDDEN, speaking of his death he remarks: "He said all was calm and he did not fear death. A short time before he died, he commenced singing as it were the melodies of Heaven. I could not understand the words, but it seemed to me as though he intended to show us that all was well."

THE CONFERENCE AT BUFFALO.—We trust the Conference appointed by our brethren at Buffalo, to be held at their Chapel on Delaware street, July 6th-8th, will have a full representation from the Churches and scattered brethren in Western New York, and elsewhere. Ministering brethren are especially invited, as arrangements will be made to supply, as far as practicable, the wants of this interesting portion of the field. Illness, we regret to learn, will prevent the attendance, as was noticed, of Brn. WRETHER and HIMES; Bro. HALE will also be unable to attend.

Let there be a general rally. Leave, for a while, the implements of your occupation, and let us have a pleasant talk together about the good news of the coming Kingdom. The signs, in the political horizon, are thickening. Come, then, in the strength of the Lord; praying that He who is abundantly able and willing to bless, may be in the midst. The glory of God, in the proclamation of His truth, and the salvation of souls—let that be our object.

CALLS FOR BOOKS.—We have received orders from several brethren for publications, some of which we have not now on hand. We shall soon receive an additional supply, when their orders shall be promptly attended to.

REFORM ALWAYS AGGRESSIVE.—You must not expect that reform is a matter of peace. It never was and it never will be. The greatest, the only perfect reformer that ever appeared on earth, said he came not to send peace, but a sword. Reform is always aggressive. It cannot be otherwise. The moment it sinks and lulls itself into quiet, it ceases to be reform. And yet, whenever there arises a call for a great and national reform, there always starts up a variety of characters, and the natural, inevitable consequence is collision, and it cannot be otherwise. You will find that in all history, you will find that in every state of society, the moment there is a call for a reformation, there will appear men of great clarity, men who are like the Hindoo fanatic. Their religion consists in putting out their eyes; their charity thinks to cover a multitude of sins by sealing up their eyelids instead of getting rid of the obstruction to a clear and searching vision. These are the moderate men; these are the men to whom Luther alluded when he described Erasmus, his contempora-

ry. "Men who strive to walk on eggs without breaking them." They are the men who think that moderation is the secret of success, when on the contrary there never was a reform carried by moderate measures, and especially when the evil sought to be eradicated had spread its roots through the whole structure of society.—Wendell Phillips.

Correspondence.

From the Church at Worcester.

DEAR BRO. MARSH:—I send you below a copy of a preamble and resolution adopted by the Advent Church at Worcester, in relation to an article that appeared in the Harbinger, of May 27, over the signature of HENRY PARKER.

Whereas an article has appeared in the Advent Harbinger, of May 27, over the signature of HENRY PARKER, stating our circumstances, and giving the impression abroad that Bro. STODDARD, who has labored among us for more than a year past, is a preacher of Novelty, Phrenology and Mesmerism. Therefore

Resolved, That we as a church have no sympathy with, neither would we give countenance to any such statements, believing that such a statement does great injustice to Bro. STODDARD, who now labors among us. Also the statement that there is no one to record the work of death among us, is untrue, inasmuch as the death of all the persons named have been published in some one of the Advent papers.

The above was adopted and voted to be sent to the Harbinger for publication; 47 in favor of adoption, 6 objecting, the most of them on the ground that they thought that Bro. PARKER ought to be visited first.

Yours, in behalf of the Church,

F. R. MAYERS.

Worcester, June 5, 1848.

P. S. Since writing the above, Bro. PARKER has called on me, and says that no reference was had, either directly or indirectly to this place in his article, aside from the recording the work of death among us.

F. R. M.

From Bro. G. A. Lapham.

BRO. R. V. LYON spent the first Sabbath in June with us, and gave 3 discourses, much to the comfort and edification of the few who are waiting for the glory that shall be revealed at the revelation of Jesus Christ. It was truly meat in due season—4 happy converts were baptised in presence of a large assembly. He also preached at Cheshire, an adjoining town, on the same day, where are also a few waiting ones. ELD. L. is much esteemed for his works' sake, as a faithful laborer in the Lord's Vineyard, doing whatsoever his hands find to do with all his might. The great body of the people here, professors and non-professors, are much opposed to the doctrine of the speedy Advent, and none more so than the Ministers of the different sects about us: who are teaching the peace and safety doctrine, conversion of the world. One of them declared to his people a short time since that God had promised the conversion of the world, but the Church had formerly been too faithless in the promises of God; that the success of the Missionary enterprise, and now the Revolutions in Europe, were indications of the near approach of the glorious event, which demanded corresponding faith, &c. But how different are the doctrines of the Prophets, Christ and the Apostles! What a departure from the simplicity of the Gospel; how unwelcome to the Church, professedly the bride, is the message, "Behold the Bridegroom cometh, go ye out to meet him." How hath the God of this world blinded the eyes of the multitudes, and the blind become leaders of the blind.

But surely, the coming of the Son of man draweth nigh; the day of the Lord hasteth greatly, and as a snare shall it come, &c., and but little faith comparatively on the earth. Yours in hope,

G. A. LAPHAM.

Adams, Mass., June 14, 1848.

Bro. N. M. CATLIN writes from Indiana, June 1848: Our Conference in Middlebury, Elkhart Co., 26th May, was an interesting meeting. A large number of believers from Michigan and Northern Indiana were present to enjoy the feast. Union of interest, and a harmony of feeling seemed to prevail; the social meetings were cheering to the pilgrims, much so, and the word presented at the preaching seasons, we judge was both comforting, and strengthening to those who love the appearing of the Lord. We became satisfied by our acquaintance with the faithful and intelligent believers assembled at that meeting; let what form of trial will come, there will be witnesses to the truth even to the end; and finally, such will be found in the general assembly and church of the first born. The community were very generally in attendance at the meetings. Quite an interest had been awakened in the neighborhood by Bro. E. MILLER's labors, preaching and circulating publications, in fact so to speak, the community were afloat, and when the Truth came, they were ready to "Lay hold the Hope." ELD. WALTER, Baptist Minister, came out in the congregation, confessed the Truth, and identified himself with us. Two other preaching brethren no doubt will follow; 3 were baptised in the Faith. The Lord be praised for the power of Truth witnessed still!!!

From Bro. J. T. Morley.

DEAR BRO. MARSH:—The health of myself and family is poor, yet we are desiring a better country, that is an heavenly: wherefore God is not ashamed to be called our God.

We learn, from the Harbinger, that Bro. Jonas D. Johnson sleeps in the dust of the earth. It is a relief to weep with those that weep; but we sorrow not, even as others which have no hope. As sure as Jesus has died and rose again, those also which sleep in Jesus will God bring with him. My acquaintance with our deceased brother was short, but long enough to know that he was of a meek and quiet spirit. To him it was a pleasure to bear the infirmities of the weak and not to please himself.

The evidence is increasing that we shall not long be separated from those who have fallen by death. The commotions of Europe appear to be preparatory to the kingdoms of this world becoming the kingdoms of our Lord and of his Christ; when he shall reign for ever and ever. The Lord says by his prophet (Ezek. xxi, 26, 27), "Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, it, and it shall be no more, until he come whose right it is, and I will give it him."

That we may all be continually anxious to fit ourselves by a pure and holy life, for the enjoyment of that heavenly kingdom, is the prayer of your brother,

JOHN T. MORLEY.

West Almond, N. Y., June 1, 1848.

From Bro. J. Sears.

DEAR BRO. MARSH:—I am every Sabbath, according to my ability, "holding forth the word of life." Through all this region there is a remnant deeply interested in the Advent doctrine; while as a mass, professors of all sects, take a position of hostility. We feel greatly cheered on our pilgrimage by the

weekly counsels and encouragement of the Harbinger, and would for no light consideration have it discontinued. It is, no doubt, more from habits of negligence and procrastination that you do not receive more ample support, than from either inability or indisposition on the part of the scattered flock.

It is said of Lady Huntington that she used piously to remark, that she grounded all her hope of salvation on the precious letter M. For had the record read, not any rich, mighty and noble are called, &c., she must have been excluded the kingdom. So with the true church, in all ages; she has ever contained numbers, talent and money enough to carry out God's intended purposes of grace to our apostate world, if with Barnabas' purpose of heart, she would consecrate them to the Lord. We believe the commotions of the world indicate the speedy coming of Him whose right it is to reign, and hope our waiting eyes shall soon see him revealed in the clouds of heaven, in power and great glory! Let us hold fast the profession of our faith without wavering.

Yours in the kingdom and patience of Christ,

JOHN SEARS.

Lake Zurich, Ill., June 5, 1848.

From Bro. D. Davis.

DEAR BRO. MARSH:—Thinking that you and the dear flock of God, scattered abroad in this sin-polluted and sin-ruined world, might have come to the conclusion that we, of this region, who have professed the faith once delivered to the saints (and so faithfully and effectually preached by them), have fallen from our steadfastness, I have once more taken my pen in hand to notify you that all such fears are groundless, so far as I am capable of judging. The every day reports of strife and contention, anarchy and confusion, but strengthen my faith and confirm my hope, and I trust this will be the effect until the Lord shall descend from heaven, with the voice of the archangel and the trump of God; or until I shall have fallen asleep in Jesus. And what I have said of myself, is, I believe, true of all here, who are truly in this faith.

I heartily thank you for the Harbinger, as also I do Bro. Himes for the Herald. I intend visiting Rochester some time in July, and go from thence to Canada, the Lord willing.

Your brother in the hope of the gospel,

DAVID DAVIS.

Spring Mills, N. Y., June 11, 1848.

From Bro. B. Carter.

DEAR BRO. MARSH:—I assure you that I have lost none of my interest in the Harbinger, nor in the blessed cause which it advocates—but rather in view of passing events, I am induced to thank God and take courage: and I am looking with intense anxiety for other and still more startling developments—for as all nations are to drink of the cup of God's fury, surely this one (drenched as she is in slavery and various other crimes) cannot escape, though she may drink last. And England, too, hoary in crime and red with oppression, must have her share, although she yet professes much of the strength of the iron. Indeed, I think the second chapter of Nahum will have a special fulfilment in that country. There the shield or covering of his mighty men is made red, the valiant men are in scarlet—England is also eminently the country of railroads; their chariots running like the lightning—it is said with a speed of seventy miles an hour. England is also governed by a Queen: 7th verse—“And Hurrab (margin, or the Queen) shall be led away captive,” &c. And lest some should apply this to ancient Ninevah, the next verse informs us it will take place when that

city is of old like pools of water. A further allusion is probably made to the British Lion, filling his holes with prey, and his dens with ravin; but her chariots shall be burned in the smoke, and the sword shall devour her young lion. Well, I say, the Lord's will be done as well as his kingdom come, and may we all stand ready to welcome him when he shall appear.

Yours waiting for redemption,

B. CARTER.

Woodstock, Ill., June 13, 1848.

An Appeal to the Brethren of the West:

BUT ESPECIALLY OF WESTERN NEW YORK.

We all perceive, by the papers, that Brs. Wee-thee, Himes, and Hale are likely to disappoint us at the coming conference at Buffalo, on account of ill health. On consultation with Bro. Marsh, we thought at first that it would be so great a disappointment that the brethren at Buffalo would not want it held, and that it would have to be deferred a few weeks. But what was our surprise, the next day, to find, by letter from them, that they are ready and wide awake for it, and wish it to go on. As it would be doubtful when one would be, or could be held to better advantage, if this is to be put off, we think it better be held at the time appointed. Now, brethren, as you have wished and arranged to come, come on! and as the conference was for the cause, and not for the men—and as we trust you were coming for the Lord and not for yourself or them, come along. The Lord and the cause are as great, and good, and urgent, as though they came also; but you are the more needed for their absence. Come! Rally once more! Let us meet and counsel together. Come from your farms and shops; come from your houses and stores, and wait on the Lord a few days. Come from your mountains and vales; come from the rivers and lakes; come from the prairies and forests and let us unite our energies in the great cause of God, and give it one great impulse more, in this favorable and momentous year. If we ever mean to do anything, now is the time! God is speaking, and the nations tremble. Statesmen and Divines are in “perplexity,” and the people pause and hearken! “What thou doest,” “do with thy might,” If aught to say, or do, or give—now is the time! Let every Lecturer from the “Far West,” and especially from Western New York be there! Let us not expect the brethren there to provide for us all, but take care of ourselves, if necessary, cheerfully. They are few and feeble, but noble-hearted, and will do what they can; we ask no more—we can do the rest. But let us all be there! The calls were never louder, or more numerous. The laborers are few. The most must be made of what we have, to feed the flock “scattered abroad,” and visit new places. We need and want order and harmony, liberality and economy—all the flocks visited and fed—all the lecturers in the field, and all supported—books and tracts bought and circulated, and the papers sustained, which will sustain the cause—a great work done in a short time! Now is the most promising for years. Come, rally once more! and see if God will not open the windows of heaven and bless us. And yet we hope Bro. Himes will come, and Bro. Jones from New York, and Brs. Galusha and Pinney, &c. &c. We can have a good, and great, and glorious time. Come one and all, full of faith and the Holy Ghost, and prayer; lay all on the altar afresh, and pray, “Lord, what wilt thou have me to do?” and do it, and God will bless you and “make you a blessing.” Tent-meetings, and Conferences, and Camp-meetings need to be arranged and provided for. Now, brethren, shall it be done? Awake, O sleeper! arise and your coming and counsel will answer the question!

D. J. ROBINSON;

From Bro. N. Wells.

DEAR BRO. MARSH:—We very much want you one. “Come over and help us.” The majority of the people in this region of country are entirely ignorant of the reasons of our hope; they have heard but very little of the Advent doctrine, except a few flying reports not very favorable. I am fully persuaded that one or two able lecturers would do a great amount of good here at this time. It seems as if our brethren, while running to and fro, spreading the glad tidings, have missed this part of the countenance and left the people in the dark. There are thousands here that are eager to hear on the glorious subject of the coming kingdom: therefore, “Come over and help us.” We hope this cry will continue to sound in the ears of some good brother until it obeys its requirements, and moves forward in that direction.

Yours looking for Jesus,

NELSON WELLS.

Washington, Erie Co., Pa., June 18, 1848.

HOMER, Mich., June 12th, 1848.

Our conference at Middlebury, Ind., was a season of interest. There was a good gathering of brethren from the different places within reach, they came together, apparently, with one heart and one soul. There was a very general harmony of faith, unity of spirit and fellowship of love. We were refreshed by our interview, and separated with a lively hope of soon gaining our rest in the kingdom of God.

Your brother in hope,

E. MILLER, JR.

THE SIGNS OF THE TIMES.

We are truly living in perilous times, for the influence of professed Christians around us is truly perilous to true piety and holiness. The professed Christian churches have as many, and some of them more forms than the Church of Christ, yet they are destitute of the power. They as a body, have rejected the proclamation which God has reserved particularly for this generation, and in consequence of which his spirit is withdrawn from them to an alarming extent. We have made the remark, and now make it again, that the greater number of the body of religiousists are infidels instead of Christians. Not in their professions, but in their practice. They profess to take the Bible as their rule of faith and practice, and that all men should walk according to its precepts, yet in their practice they depart from them, as a general thing have substituted their own creeds and disciplines. They believe that all men are born with equal rights and privileges, yet they sanction the crime of killing a man if he is found learning the scriptures. They believe that slavery is a sin, yet they vote for the election of those officers who tolerate slavery, and crush the African still more under its chain. They believe that slavery is a sin, yet they sanction the keeping seven millions, two hundred and eighty thousand slaves of the western hemisphere in utter ignorance of the gospel of Jesus Christ, the claims of their Creator, and at the same time teach for a Bible doctrine, the conversion of the world! Oh what blindness and inconsistency! Just as well might they talk about the conversion of the dumb beasts as to talk about the conversion of slaves in their present condition. They profess to be the friends of Jesus Christ, yet they will sanction the course of stealing, buying, selling, whipping and starving him in the person of his saints! Oh, what hypocrisy! and what will be the end of such a corrupt body? Alas! she shall be thrown down with violence, and no more at all; she shall be utterly burned to fire, for strong is the Lord God that judgeth. Again, the darkening of the sun in 1780, by many considered but an eclipse; but this

tion is without foundation, for the moon full the day before, and every observer knows that the moon rises in the east the same time that the sun goes down in the west. Now an eclipse of the sun is caused by the moon passing between the sun and the sun, which it never does when it is in the full. Hence you see that the moon, on the 15th day of May, 1780, (it being in the fall) would not eclipse the sun from our vision, because it was on the other side of the globe. In the evening of that memorable day the moon arose in full strength and glory, but to the great astonishment of its beholders, it also was darkened. If every luminous body in the universe had been struck out of existence the darkness could not have been more intense. But the objector says that the sun has been darkened more than once. So it has, but never save by an eclipse, except at the crucifixion of Christ. And was not that an eclipse? No, for he was crucified on a passover full moon; and hence, instead of its being an eclipse it was a supernatural darkness—the moon at the same time being on the other side of the globe.

It matters not, in particular, how many times the sun has been darkened, if it was darkened at the time the Savior said it should be. He says by Matthew that it should be darkened immediately after the tribulation of those days; and Mark says, "In those days (1260 days of Papal persecutions) after that tribulation (tribulation of the Church by Papacy) the sun should be darkened." It is well known that the Pope was taken prisoner about 1798, and the sun being darkened in 1780, which was eighteen years before the 1260 days (or years) had ended—and yet it was after the tribulation had ended. Now it seems that that sign was fulfilled to its jots and tittles.

It is also considered a foolish idea that we entertain about the falling of the stars. The question is scoffingly asked, "Do you suppose that the fixed stars are going to fall?" We say no; they cannot fall so long as the law of gravitation exists, for they are now—always have been, and always will be kept where they now are, by that fixed law: and furthermore, the nearest fixed star is twenty billions, or twenty millions of millions of miles from us, and a single ray of light, emanating from that star, comes toward this earth at the rate of nineteen miles in a minute, and requires three years and eighty-two days to reach us. Hence, if it were possible for it to fall, the light of that star would be seen three years and eighty-two days after it had fallen, because it requires that length of time to reach us. The name of this star is called Sirius, or the lesser dog star. The Romans, it is said, sacrificed a dog to it once a year, from whence it derived its name. The Savior, when he said the stars should fall, undoubtedly meant those dazzling substances which we call meteors, though he does not stop to qualify the expression. The revelator under the opening of the sixth seal, saw the same signs, and we are now living between the falling of the stars and the coming of Christ; for the next event he saw in vision was, after the falling of the stars, viz: the rolling together of the heavens as a scroll, and the removing of every mountain and island out of their places.

The earth is become old like a garment, and every farmer knows that it needs renewing. Much labor and toil is necessary in order to its production. It is just worn out, and soon it will be laid aside. The atmosphere that surrounds this earth grows more and more poisonous, and can no longer stay above us; but it penetrates the worn-out earth and causes the seed to rot under their clods, and thus brings famine and distress upon the creatures of a moment.

C. CRAWFORD, JR.

Fredonia, N. Y., June 11, 1848.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, of consumption, in this city, Aug. 12, 1847, LODOSCA M. ANDREWS, aged 20 years and 5 months.

Also, May 29th, 1848, Mrs. MARINA ANDREWS, aged 41 years and 5 months.

Also, June 5th, 1848, FREDERICK S. ANDREWS, aged 17 years and 7 months.

The subjects of these notices were worthy Christians. They sweetly fell asleep in Jesus, fully in the faith of soon being raised to a state of immortality in the kingdom of God. Of them it truly may be said, "Blessed are the dead who die in the Lord."

DIED, at Ithaca, June 5th, DAVID A. MILLER, son of brother and sister Miller of that place, aged four years and seven months.

The deceased was a most interesting and lovely child, and was one of no ordinary character. Although but a child, his strength of mind and moral principle are seldom, if ever, exhibited in one so young. He manifested all that piety and love to his Savior—all that aversion to the society of wicked and disobedient children, and a general fixedness of principle, which, without almost any exception, is to be found only in the exemplary life of the maturer Christian. He would rebuke the profane and remind him of the coming Savior, and the punishment of the swearer. He loved the doctrine of a coming Savior, and rejoiced most in the society of the Christian. He loved the devotional exercises and cheerfully obeyed the practical requirements of the Bible.

During his sickness, which was a protracted one of ten weeks, he expressed no desire to get well, but believed that he should be raised in the resurrection when the Savior appeared. O that his parents, together with us all, might share with him in the first resurrection, and bloom in immortal youth in the Paradise of God!

DAVID KEELER.

Conferences, Campmeetings, &c

Campmeeting in Shrewsbury, Vt.

If it be the will of the Lord, there will be a campmeeting in Shrewsbury, Vt., commencing on Wednesday, July 5th, at 10 o'clock A. M., and continue over the Sabbath. The meeting will be held on land owned by Bro. Eli Pierce, about four miles north from the middle of the town, and 1½ miles north-west from Northam meeting-house. Good pasturage and hay, if wanted, will be furnished at a reasonable compensation near the ground. The brethren in Shrewsbury are few in number; it is therefore expected the brethren will come with tents and provisions, prepared to take care of themselves: provisions however being made for all preachers, who may come "called of God to the work of the ministry." Let there be a general rally! Come one and all—come in the strength of Israel's God! This will be one of our last meetings, ere we meet in the great campmeeting on earth restored: let us, therefore, come prepared to work for God, in the salvation of our fellow-men.

Brn. R. V. Lyon and W. H. Dow, will be in attendance: also Brn. Edwin and G. W. Burnham are invited to attend. It will be necessary for the brethren to be on the ground with their tents, and have every thing in order to commence the meeting at the time. There will be board at a reasonable price provided at the Shrewsbury tent, for those who cannot come with tents.

L. W. BISHOP,

In behalf of the Committee.

Appointments.

I expect to preach at Ithaca on the first Sabbath in July, at 10 A. M., and at Bethany Centre at 5 P. M. I wish Brn. Boynton and Hemingway would see that a house is procured and general notice given.

J. C. BYWATER.

Providence permitting, I will meet with the friends at Syracuse, Tuesday eve., July 4th. At Wilcox Corners, Jeff. Co., Friday eve., July 7th. On Martinsburgh Hill, Sunday, July 9th. L. E. BATES.

Bro. P. A. SMITH will hold meetings at Victor, Sunday, July 9th.

Also, at the Stone School-house, near the Eight-mile Grocery on the Canal, west of the city, Sunday, July 23d.

Notices.

Business Notes.

T. Newton—Acknowledged in No. 14. Vol. xvi.
H. Orr—To No. 240.

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Second Advent Meetings.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ROCHESTER.—Meetings are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

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Foreign News.

BY THE BRITANNIA.

From Willmer & Smith's European Times.

The Continental news is still of a grave character. By a successful, and we hope decisive, battle, the hopes of Austria, with regard to the retention of Italy, are annihilated. The Piedmontese and the Lombardians have pronounced in favor of the Union; and Charles Albert, who is now regarded as the Liberator of Italy, is to be rewarded with the crown. Germany, especially Prussia and Austria, continues in a very unsatisfactory state, while the renewal of hostilities in Schleswig, now acknowledged to be caused by the armed intervention of Russia, will, we hope, lead to an immediate and satisfactory arrangement, which we deemed perfectly delusive from mere mediation, however influential.

A junction having been formed between the Austrian armies of Nugent and Radetsky, the Austrian united forces amounted, as far as we can learn, to about 30,000 men engaged in the battle, and the Piedmontese had probably about the like number in the field, although the whole army of Charles Albert amounts to 60,000 men. On the 30th ult. the two armies came to battle, which appears to have been one in which the artillery on both sides were chiefly brought into play. The Austrians, on the 29th, had forced the Tuscan and Neapolitan lines, and completely routed them, and having advanced to Goito, on the morning of the 30th, Charles Albert was compelled to come into action. For sometime he appeared to act entirely upon the defensive, and an eye witness of the battle, which lasted from one o'clock till six, seemed in doubt which way the fortune of the day would turn. But, however, the Austrian forces gave way, and retired in the direction of Mantua. At the moment of victory, which the Piedmontese claim, the fortunate intelligence of Peschiera reached the camp, together with the news of the decision, by ballot, of the union of Lombardy with Piedmont.

The Italian combined army seemed highly elated with their prospects; and the campaign having now begun in real earnest; we trust that either by force of arms, or by some amicable arrangement, that peace will soon be restored to Italy. The utter disorganization of all government at Vienna must surely superinduce some pacific solution of the present hopeless contest for keeping Italy any longer under Austrian thralldom. The Pope has despatched Monsignor Morichini to Vienna to negotiate peace, in which we hope he will be successful. The conditions recommended by the Pope are, that Italy shall be restored to her natural boundaries, and that the Germans shall recross the Alps. The people of Italy and Austria would then become brothers.

Letters from Ferrara state that the Neapolitan troops refuse to cross the Po, to join the allied army. The moment is critical. The intelligence from Naples announces that Calabria was in full insurrection; a body of 1500 Sicilians had passed the Straits from Messina, with ten pieces of cannon, to assist their brothers in Calabria. The famous Romeo and his two sons had landed at Civita Vecchia, and were on the road to join the insurgents. The King of the two Sicilies will

scarcely be able to resist the overflowing feeling which has now set against him. The royal troops are said to be everywhere disarmed, and the people marching on the capital.

In Vienna matters continue in the same state; all endeavors to induce the Emperor to return to his capital had failed. The Russian Ambassador has joined the court at Innsbruck, together with some of the chief nobility. The retirement of the Emperor has created the greatest excitement in the Hungarian, Slavonian, and Croatia parts of the empire, and it is altogether impossible to form a conjecture of the political consequences which must attend this almost virtual disruption of the Austrian monarchy.

In Prussia matters seem to be still worse. At Berlin the mob have obtained the complete ascendancy in the Government. General Aschoff, the commander of the Burgher Guard, who was also military commander of Berlin, has been compelled to resign his command of the Burgher Guard, owing to the jealousy of the people of his connection with the court. Affairs are in a restless uneasy state. The arms distributed by the government for the maintenance of order are very likely to be turned against the Court; and altogether the violence of the clubs and the demonstrations against re-action seem likely to have some serious results. The Prince of Prussia has arrived at Potsdam.

The Diet at Frankfort, appears afraid to deal with the Holstein-Schleswig question. A motion has been proposed to make the affair a national one, and that the war will not be allowed to end without a previous satisfactory guarantee "for the rights of the duchies and the honor of Germany," but the Assembly has put it off to a committee to determine the order in which it is to be brought before the Diet. The honor of Germany and the rights of the duchies will be best consulted by leaving Holstein in its former position, unless Germany has resolved on a much more serious war than one with the Danes.

FRANCE.—The rumor of a probable retirement of Lamartine and Ledru Rollin is yet current.

At Lyons there have been fresh outrages, and the laborers on the Rouen Railway have demanded the expulsion of some Englishmen yet employed on the line. The directors of all the railroad companies met at Paris, and unanimously resolved not to accede to their unreasonable demands.

Further disturbances have occurred at Limoges, in consequence of the authorities having determined to close a club. The operatives composing it resisted, and it became necessary to march a large military force against them.

A collision ensued, and some persons were killed and others wounded. The operatives then assembled, withdrew from the town, and encamped at three leagues from Limoges, near the country house belonging to M. Muret de Bord. They propose, it is said, to solicit the aid of the neighboring peasants, and to march against Limoges.

A telegraphic despatch announces a legitimist insurrection at Perpignan, in favor of Henry V.

RUSSIA.—The cholera is making sad havoc again in Russia. According to the Berlinische Nachrichten, there were in one week 155 cases in Moscow—57 of which terminated fatally. The epidemic is also raging in Wladimir and Tchernigorod, and in the Government of Pedolia.

DENMARK AND HOLSTEIN.—The intelligence of

the action between the Danes and the Germans is confirmed.

The retreat of the Prussians has caused many of the German party in North Schleswig to flee from their homes, which will probably be occupied by the Danes. The accounts vary respecting the return of the Danes into North Schleswig.

PRUSSIA.—The latest intelligence from Berlin, derived from private, as well as public sources, is still of a very unsatisfactory nature.

Order was still maintained, although much excitement had been created in the minds of the people, by a discovery made on the morning of the 31st ult. that a large quantity of arms had been shipped during the night on board several barges. The vessels were seized, and unloaded by the people, and were found to contain many cases of muskets, some cannon and a quantity of ammunition. The arsenal was then occupied by the burgher guard, which took charge of the arms that had thus been recovered. In the evening, a great meeting was held, and it was resolved that the Ministers should be required to furnish arms to the artisans employed in the iron foundries, &c. This demand was presented on the following morning to the Ministers, who were compelled to yield, and issued orders for the distribution of several thousand muskets to the workmen, who will be incorporated with the burgher guard.

ITALY.—SURRENDER OF PESCHIERA, AND VICTORY OF THE ITALIANS OVER THE AUSTRIANS.—Advices from Turin to the 1st have brought the important intelligence that Peschiera had surrendered, and was in the hands of the troops of Charles Albert; and that an engagement had taken place at the same moment at Goltio between 30,000 Austrians, who last marched from Verona, and 15,000 Piedmontese, the result of which was that the former were completely routed, and being pursued by the Cavalry, when flying in confusion, a great portion were cut to pieces.

It is said that Pius IX had recovered all his popularity, and on the feast of St. Philip Neri, the populace made a brilliant manifestation in his favor.

A letter from Turin of the 4th, announces that deputies from Sicily had arrived at the headquarters of Charles Albert, with proposals for the annexation of Sicily to the new Italian Kingdom.

NOVELS AND INSANITY.—In the fourth annual report of the Mount Hope Institution for the insane, by Dr. W. H. Stokes, he says, in respect to moral insanity, "Another fertile source of this species of derangement has appeared to be an undue indulgence in the perusal of the numerous works of fiction, with which the press is so prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste and corrupting the morals of the young. Parents cannot too cautiously guard their young daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause could be assigned than excessive novel reading. And nothing is more likely to induce this disease than the education which fosters sentiment, instead of cherishing real feelings—such as result from the performance of active benevolence, sacred duty of ordinary life, and of religious obligations—which awakens and strengthens the imagination without warming the heart; and, to borrow the language of an eloquent divine, places the individual 'upon a romantic theatre—not upon the dust of mortal life.'"

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ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!!... and all kindreds of the earth shall wail because of him!!!"

VOL. XVII. NO. 4.

ROCHESTER, N. Y., JULY 15, 1848.

WHOLE NO. 238.

Poetry.

From the New-York Evangelist.

The Death of Moses.

Weary the wand'ring host reclined near Jordan's stream,
And Canaan's land in vision rose, their earliest, brightest dream;
Their fathers all had passed away, like foam upon its breast,
And in the desert lone they slept, where they had sunk to rest.

The Prophet-king who led them on through all their pilgrim way,
Had shared their sorrows, borne their wrongs—no more with them
might stay;

The word goes forth, Jehovah speaks, "Ascend the mount and die,
But first behold the promised land where Israel's blessings lie."

His last farewell in thrilling tones fell on the list'ning crowd—
The strong of heart, with anguish deep, like oaks of Bashan bowed—
"I leave thee—God thy refuge is, his everlasting arm
Shall guide, shall shield thee from thy foes, protect from every harm.

And then the Prophet-leader went, with kingly tread and form,
His spirit did not seem to bend before the bursting storm:
There was no fall'ring of his step, no quailing of the eye,
When at the bidding of his God, he climbed the mount to die.

Like his, our weary pilgrimage in triumph too may end,
If to the heavenly promised land our early footsteps tend;
And when we've crossed the darkling stream, we'll join the
choral band,

Whose harps and voices swell the song of Moses and the Lamb.

Original Articles.

For the Advent Harbinger.

THE DISTINCTIVE BEING OF GOD.

NO. I.

The idea which many, if not most, form of the existence of God is altogether vague and unsatisfactory. They go no farther than

"The poor Indian, whose untutored mind
Sees God in clouds, or hears him in the wind."

An idea of the pure, the infinite, the eternal, is doubtless associated with the Holy One in all devout, instructed minds. We are conscious of it in the midst of a tempest—when viewing such scenes as the cataract of Niagara, or the starry heavens! This feeling pervades the 139th Psalm: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely darkness shall cover me, even the night shall be light about me; the darkness and the light are both alike to thee." This feeling may flow out in a flood of emotion—it, at times, overwhelms us with a consciousness of the presence, the power, and majesty of Jehovah! With adoring reverence we exclaim, "Thou art over all, God blessed forever!!" An apprehension of the dreadful majesty of God seems to be the ground of this emotion. It may fill with thrilling ecstasy our utmost capacity for joy—entrance the mind with moral wonder, or make us, for the moment, rich to all the intents of bliss.

Still, we ask, is this the only, or most definite idea, which the facts of creation and the teachings of Holy Scripture furnish us of God? Those, who, imbued with philosophic pride, endeavor to advance a step beyond our simple devotional feelings towards God, seem to regard him as *everywhere*, and yet, in fact, *nowhere*! The greatest of all beings, and yet, in reality, no being at all! God Almighty, and yet only a principle of necessity or fate! They may, in words, make him "God over all," and yet, make him

only "the soul of the world"—sustaining a relation to the universe that our imagined ghostly souls do to our bodies! They place him in heaven, and yet make him a subtle, ethereal essence, like caloric or electricity, pervading alike all created things! To such absurdity does vain philosophy reduce the primary emotions of piety! Instead of reaching the true point of comparison between man's work and God's—instead of saying that an engineer, for instance, who constructs his engine, sustains a relation to it that God does to his all comprehending machinery of worlds and systems, they mix the eternal Creator up with his creatures—they confound him with his own creation, as human life is with the human body! They themselves are *above* and *distinct* from their (so called) creations; but all the distinctive being of God Almighty is exhausted, absorbed, or lost in his! They can destroy the proudest product of their own skill, and yet exist in all their great capacity to design and execute other wonders; but God, forsooth, is identified with his works as our lives are with our bodies! I mean to say that they claim a distinction for themselves which they refuse to concede to the "everlasting God!!" If it were done understandingly it would be blasphemy. They can find no shadow of reason for it till they find their own personality absorbed or lost in the results of their own agency. When Fulton, for instance, the builder of the steamboat, loses all identity, as a human spirit in the boat—when Whitney's *ingenious* spirit in the cotton jenny, and he only its soul, then philosophers may talk of God "as the soul of the world!" Such philosophy is too shallow and too blind to be adapted to any state of society but that of the dark ages, or heathenism. To that dread, dark state, we do, in fact, trace this "philosophy, falsely so called." It is only worthy of its origin.

I am aware of the strenuous nature of my theme—yet having been led, by a regular course of pulpit instruction to a more definite conception than I had before attained, I feel constrained to present it to the household more publicly. Prof. Bush, of the New Church Repository, giving the Swedenborgian view, has been quoted with no note but of approbation in the Advent Herald. I humbly conceive that if Swedenborgianism be, so far, true—if this primary element of that theory of Biblical interpretation be true, then it follows rationally, if not necessarily, that other parts of the system are also true. The Professor has quoted Scripture! Yes; but so did Satan in the temptation of Jesus. Each, however, omitted the parts essential to a correct view of truth. As I need not inquire into the motive for introducing such an essential portion of Swedenborg's anti-Christian theory among us, so I shall not be deterred by any reflection on my motives from presenting a counter, Scripture view, and thus "raising a standard against" it.

If the Swedenborgian notion of God be true, then it follows, necessarily, that we ought to take the corresponding view of the atonement, the second advent and the resurrection. It is understood to reduce the orthodox view—the view expressed in Scripture language, of the resurrection to a *figure*, and of the atonement to a *fable*! It ought, therefore, to be examined by all, before being entertained for a moment.

J. B. Cook.

New Bedford, Ct., July 3d, 1848.

For the Advent Harbinger.

TIME OF THE CRUCIFIXION.

Many of our brethren seem to be mistaken about the evidence that Christ was crucified in A. D. 33. If there is no evidence of this, a belief of it may lead to other errors and destroy other evidences we may present of the immediate coming of the Lord, in the minds of an intelligent community. It seems that Ferguson, in order to prove the year of the crucifixion, made two unfounded assumptions, on which assumptions all the proof rests of his year for the crucifixion. The first of these was that the Jewish Rabbis were correct in the commencement of their year, which reckoning seems at war with the Bible, Josephus and other historic facts. His second assumption was that the crucifixion happened on the day of the full moon. The latter, certainly, has no foundation whatever. The passover was to be on the fourteenth day of the first month, Lev. xxiii. 6), full moon, or not full moon. It might have been full moon the day before, and it might not have been full moon until the day after the passover. No evidence seems to have come to our day upon which we can rely for the year of the crucifixion. We have better evidence for the year of the ending of the 69 weeks, (see Advent Harbinger vol. 15, No. 23), and certainly the Bible reveals the time of year for their ending. I am expecting the Lord soon; but if we are to be waiting a few weeks or months longer, I do hope the brethren will not bring forward old and exploded errors and preach them for truth. They greatly injure the cause and prevent individuals from receiving what truth we do present. In mathematics adding a negative has the same effect as subtracting a positive—so in religion. One evening in '43, I listened to a very interesting lecture from a sister; but just before she closed she asserted as evidence that the Lord would come in '43, that the astronomers had tried and could not calculate an eclipse for 1844. I was somewhat surprised at this, as I had in my house all the calculations for eclipses up to the year 1900. To be faithful to God and save souls while time lasts, we want the truth and nothing but the truth. Amen.

J. WESTON.

New Ipswich, N. H., July 1, 1848.

Selected.

DEATH THREATENED TO ADAM

NOT MORAL, NOR SPIRITUAL, BUT LITERAL.

Some contend that death was a moral death. Such a view involves the greatest absurdity, and confounds language. We shall see this by an examination of those texts in Moses and the Prophets, where the phrase "surely die" occurs. If we find it is never employed by them to signify moral death, but invariably a literal one, then we shall have no right to give Gen. ii. 17, any other interpretation than that of dissolution, or a disorganization of man, so that he shall be resolved into the elements from which he was produced by his Maker. "Ye shall surely die," said the Creator. The next place in which we find this phrase, from the mouth of God, is Gen. xx. 7, in his language to Abimelech, when he commanded him to restore Abraham his wife, and added—"If thou restore her not, know thou that thou

shalt surely die, thou and all that are thine." Surely, this was not "a moral death" that was threatened. We next find king Saul using the phrase, 1 Sam. xiv. 39, 44. He had prohibited the people from eating anything till evening on the day that God had wrought by the hand of Jonathan, a deliverance to Israel, and a discomfiture to the Philistines. Jonathan, not hearing his father's curse, had eaten honey. Saul having suspected that some one had disobeyed his order, declares that even though it should prove to be Jonathan, his son, "he shall surely die." When the lot was cast, Jonathan was taken, and Saul says—"Thou shalt surely die, Jonathan." Was it "a moral death" that Saul threatened? Surely all see that it was no such thing. Again, 1 Sam. xxii. 16, king Saul told Abimelech, the priest of the Lord—"Thou shalt surely die, thou and all thy father's house." This sentence the wicked Doeg executed, as we learn in the 18th verse, and "slew four score and five persons that did wear a linen ephod." No moral death here. In 1 Kin. ii. 37, king Solomon told Shimei, who had cursed David in his life time, that he should "surely die" if he went out of Jerusalem; but Shimei violated this command; Solomon called him to an account, and questioned him whether he had not stated definitely to him that he should "surely die on the day" that he should leave Jerusalem to "any whither;" verse 42. "Benaiah then fell upon Shimei that he died;" verse 46; not "a moral death."

Again, when Jeremiah, in the days of Jehoiakim, king of Judah, had declared the words of the Lord against Jerusalem, &c., "the priests and prophets and all the people took him, saying, 'Thou shalt surely die.'" Were they about to put Jeremiah to "a moral death?" See Jer. xxvi. 8.

We will now turn to Ezk. iii. 18—"When I say to the wicked, *Thou shalt surely die*, &c.," is that a moral death? If so, it may read thus—When I say to the wicked [that is, to the *morally dead*] thou shalt surely die a moral death, &c. Is that sense? Are not the wicked already morally dead? Are there two moral deaths? It is undoubtedly a "second death" that is threatened in this text, because the connection shows it is a death from which the wicked man may escape if he will turn from his wickedness. The same language is twice repeated chapter xxxiii. 8, 14; and there it is added, "If he turn from his sin, he shall surely live, he shall not die." Here then, it is evident, it is a *literal* death that is spoken of, and not a moral one. Also, in chapter xviii. 13, the Lord, in speaking of a vile sinner, says—"He shall surely die; his blood shall be upon him." This threatening has nothing to do in inflicting a moral death—it is a literal death—an extinction of life: "*he shall not live*." Thus far, then, in Moses and the Prophets, we find nothing to give countenance to the notion that the Lord ever used the phrase "Thou shalt surely die," to mean a moral death. But we have not done with the examination.

Num. xxvi. 65. Just before the Israelites entered into Canaan, they were numbered, and "not a man of them whom Moses and Aaron numbered in the wilderness of Sinai" was there, save Joshua and Caleb, "For the Lord had said of them, *They shall surely die* in the wilderness." Not a moral death, but a literal one, as the event demonstrated. When Manoah and his wife had seen "the angel of the Lord," and knew he was an angel, Judg. xiii. 22, "Manoah said unto his wife, *We shall surely die*, because we have seen God." Was it "a moral death" that he spoke of? 1 Sam. xx. 31, king Saul commanded Jonathan to send and fetch David, "for he shall surely die." No moral death in this matter. When David's anger was kindled against the man who had taken his neighbor's ewe lamb, 2 Sam. xii.

5, he said—"As the Lord liveth, the man that hath done this thing shall *surely die*." The Lord told David on that occasion, verse 14, "the child that is born unto thee shall *surely die*;" and the child did die, not a moral death, but literally, actually returned to dust. In 2 Kin. i. 4, the Lord, by Elijah the prophet, told king Ahasiah, "*Thou shalt surely die*," and repeats the same language to him, verse 16; and it is added, verse 17, "So he died according to the word of the Lord which Elijah had spoken." One more instance and we have every place where the phrase occurs in Moses and the Prophets: 2 Kin. viii. 10, the reply of Elisha the prophet to Hazel, who came to inquire of him about Ben-hadad, king of Syria, who was sick. The Prophet said—"The Lord hath showed me that he shall *surely die*." We are not left in doubt as to what this death was, for Hasael smothered Ben-hadad "so that he died."

Thus, then, we see there is not a solitary example from Moses or the Prophets, to give countenance, in the slightest degree, to the notion that the phrase "surely die," means "a moral death;" but always and invariably a literal death or disorganization of the man, by which he ceases to live in any condition. The context to Gen. ii. 17, shows conclusively that was the death to be executed on Adam for his sin. "DUST THOU ART, AND UNTO DUST SHALT THOU RETURN."

Those who maintain that moral death was the penalty—"In the day that thou eatest thereof thou shalt surely die," and that the penalty followed in that twenty-four hours, are involved in the necessity of denying that literal death, or the death of the body was any part of the penalty, as the man did not *actually* die that day. If the penalty did not include the body, or the physical man, its death is an arbitrary act, without any reason, and contrary to all ideas we have of justice; because it was inflicting upon man that of which he had no notice, and did not therefore suspect an approach to. If a law was enacted that a man, ~~being~~ a political officer who should act in a certain manner should suffer a political death, I ask if all civilized nations would not cry out against us as a barbarous, wicked, and unprincipled people if we not only removed that man from office, but actually put him to death by hanging or otherwise?

The threatening, Gen. ii. 17, was a plain expression of the purpose of God, in case man sinned, to deprive him of that life he had given him at his creation: the phrase is never used in any other sense, as the Bible plainly shows. We will, however, add one more argument on this point. Compare Gen. ii. 17, "Thou shalt surely die," with the following texts: In Gen. vi. 7, God said to Noah, "I will *destroy* man whom I have created," &c. Verse 13—"The end of all flesh is come before me—I will *destroy* them with the earth." Verse 17—"Behold I, even I, do bring a flood of waters upon the earth, to *destroy* all flesh, wherein is the *breath of life*, from under heaven; and every thing that is in the earth *shall die*." Chap. vii. 4—"Every living substance that I have made will I *destroy* from off the face of the earth." Then the Lord brought the flood he had threatened. Was a moral death the result? Read verses 21—23. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the *breath of life*, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that were with him in the ark."

Here, then, is God's definition of death. It is to take away, not moral life, but man's "*breath*

of life" out of his "nostrils"—that which he gave at man's creation: [Gen. ii. 7,] it is to "*destroy*" him, so that he is literally—*physically dead*. Such is the death the Lord threatened to Adam. Under this death he and all his posterity would forever remain but for the resurrection by the second Adam. Such a death will be the wages of personal sins; or, a second death, to all who will not come to Christ that they may have life. Though recovered from the death experienced through Adam, a "second death," like the first, will be the lot of all impenitent and unbelieving sinners: a death from which there is no resurrection: IT IS ETERNAL.—*Bible Examiner*.

ROMANISM IN THE 19TH CENTURY.

[CONTINUED.]

In Bavaria the Redempcionists, (a society formed in 1632 by Liguori, for the same purposes and with the same spirit as the Jesuits, and who always are found where Jesuits are by law excluded), exerted themselves to the utmost to promote the same superstitions, and made use of the pulpit and the confessional to inculcate as much as possible hatred of all Protestants, full faith in the most arrogant claims of the Papacy, and unwavering belief that none can be saved out of the pale of the Romish church. Christian burial was denied to those who had died Protestants, and an attempt was made to apply this principle to the mother of the King after her decease. In many churches they refused to offer prayers for Protestant rulers, and when Catholics who had Protestant relations, brought their children for baptism, the Protestant sponsors were forbidden to come near the font or place their hands on the child. This insult was offered to the King of Prussia, whose hand was actually taken off from the child by the Catholic Bishop, before he would proceed with the ceremony. In Silesia a large manufacturer, whose wife had been treated in this way by the Priest of the village, immediately dismissed all his Catholic laborers, lest (as he said) they should be polluted by the touch of a Protestant. This so enraged them against their overzealous spiritual guide, that they went in a body to bring him before the tribunal of Mr. Justice Lynch (who sometimes holds court in Europe as well as in the United States) and he saved himself only by a precipitate retreat. It became very common to assail Protestants from the pulpit in the most violent manner, to call them serpents, a generation of vipers, the brood of the Devil, etc., and by such means to excite, if possible, the popular rage against them. The government of Bavaria, though rigorously and bigotedly Catholic, found it necessary to condemn three Priests to confinement for their violence and indecencies of this sort; and on the same grounds the Priest Roos, of Frankfort on the Main, was banished from the city. In the city of Berlin itself the Provost Brinkman assailed Protestants from the pulpit with the most opprobrious epithets, declared their marriages to be mere concubinages and their wives strumpets, refused in the most insulting manner to celebrate a marriage of his people when one of the parties was a Protestant; and continued this course until large numbers of his congregation left him and joined the Evangelical church; and the government threatened to institute proceedings against him as a common slanderer and a disturber of the public peace.

Many of the Catholic churches endeavored to reinforce the old Papal order, that no Catholic should marry a Protestant unless both parties would give a solemn pledge to train all their children in the Catholic faith. This was the occasion of the difficulty between the King of Prussia and the Arch-bishop of Cologne. After a struggle of years, the Catholic Clergy have been compelled, by an enlightened public opinion and the

firmness of the government, to waive this point for the present, to be renewed again when more favorable circumstances shall justify it. In Baden the government felt obliged to go so far as to dispense with the services of the Priest altogether, and allow marriages to be celebrated by the civil magistrate alone.

An attempt was next made to control the Catholic pulpits by supplying them exclusively with Priests who had been educated at Rome. The governments of Hesse and Prussia both met this attempt by positively prohibiting men educated at Rome the occupancy of any pulpits in their dominions.

In Westphalia, a strenuous effort was made to get the control of the public schools, by setting up the claim that all school teachers must be appointed by the Bishop and take an oath of fealty to him. The dispute became so vehement that many of the schools were closed, and several teachers of both sexes, who had been introduced by the Bishop, were so obstinately bent on carrying out their plans, that there was no way to get rid of them but for the police to take them in hand and carry them back to their homes. One Priest resisted so obstinately and so long that he was quietly remanded to a six months imprisonment. The Arch-bishop of Cologne endeavored to get the same control of the high schools in that city, but was foiled by the government. In Hanover, the Bishop of Hildesheim endeavored to force the old Jesuit catechism of Canisius into the public schools; and only desisted after the government had imposed upon him a heavy fine, taken away all his catechisms, and threatened him with further and severer punishments unless he gave over intermeddling with the public schools. In Nassau, the Bishop of Limburg came in direct collision with the government, because the latter would not allow the establishment of theological seminaries, the introduction of Sisters of Charity, and a sort of clerical protracted meetings, all to be under the exclusive control and direction of foreign Priests from the bigoted institutions of Muenster.

Most of the governments of Europe, Catholic as well as Protestant, have stringent laws against the admission of Jesuits. It has been a favorite plan for the last few years to obtain a repeal of these laws or to evade their application. The Catholic journals have eulogized the Jesuits, have ridiculed the fears of those who dread them, and have become stout defenders of religious freedom and the rights of conscience, so far as the laws against the Jesuits are concerned. Meanwhile the Jesuits under other names have crept into most of the European kingdoms, especially France, which is full of them. To their secret influence is to be ascribed most of the retrograde movements against the progress of liberty and light, which have been so obvious in many parts of Europe during the few years past. France and Bavaria have been particularly distinguished by these backward steps.

In Bavaria no less than 133 monasteries have been established, some of them very large and wealthy; and for a series of years, under the ministry of the energetic and unprincipled von Abel, every possible vexation and disability has been thrown in the way of Protestants. Von Abel began his political career thirty years ago as a zealous advocate of freedom and progress. Twenty years ago he publicly declared that the freedom of the press must forever be the cardinal doctrine of his political creed. The censorship of the press he denounced as the rotten crutch of an old and weak government. Said he, "as when we are baptized we renounce the devil and all his works, so when we enter on political life, let us renounce the censorship of the press and all that belongs to it." But promotion did not come in this direction; and his opinions un-

derwent a rapid change on all these matters, as has been the case with many of our own politicians in regard to the Wilmot Proviso. For the last ten or twelve years he has been one of the principle leaders of the Bavarian government. No other government has been so distinguished within the same period for its retrograde course, and its constant hostility to freedom and Protestantism; and it is not till quite recently that this able promoter of Jesuitism has been supplanted in the confidence and affections of the *old and foolish king* by the Spanish dancing girl Lola Montez. Von Abel has now retired from office in disgust, and this dancing girl has everything all her own way; and it is generally admitted that the young courtesan is by far a more just and merciful ruler than the old apostate.

[Concluded next week.]

CHURCH FAIRS.

This late invention of Satan to bring into disrepute and lower down to the lowest level the cause of religion and benevolence, is becoming the order of the day in many churches. Notices and advertisements of Church fairs, strawberry parties, &c., are becoming common in many places. Read the following from the Ohio Statesman of the 6th inst.:

"*The Strawberry Party.*—The ladies of the Second Presbyterian Church and Congregation, agreeable to announcement, will give a Strawberry Party, on to-morrow (Tuesday) evening, at Concert Hall, Statesman Buildings.

"The object is to raise a sufficient sum to pay the subscription of the Sewing Society for the paying off the original debt for the erection of the Church, now nearly extinguished.

"The members of the 'Glee Class,' now in town, have kindly consented to contribute to the entertainments of the evening, and of their fine pieces of music, consisting of Quartettes, Duets, etc.

"Also, as the season of flowers has arrived, the Hall will be decorated with flowers and evergreens, together with some fine paintings.

"Admittance 25 cents. Strawberries, Ice Cream, &c., at fair prices."

How like the advertisement of any vain travelling show! The only difference is, this is got up by the professed friends of Jesus Christ, whereas circuses, theatres, puppet-shows, &c., sail under their appropriate colors, without any pretensions to religion, in origin or object. But what is the money for? To pay off a Church debt—a remnant of a Church debt! And has it come to this, that the Lord cannot have a house dedicated to his worship without such worldly, carnal and vain amusements? Would not the Prophet Jeremiah—would not our Lord himself weep over such Churches! Ministers can you look coldly on these things, and remain dumb, lest you should be persecuted for speaking out against popular, baptised iniquity? "Aye, but the minister attends." O, surely not. How could he attend unless to rebuke? How could he then preach against conformity to the world? How pray or preach in faith for a revival of the spirit of holiness? How could he say "follow me as I follow Christ?" What! Christ at a fair, eating ice cream, and "other refreshments," cracking jokes, listening to and singing songs only calculated for carnal ears! Name it not. "What concord hath Christ with Belial? What agreement hath the temple of God with idols?"—*Relig. Telescope.*

NO GOD IN PROTESTANT CHURCHES.—Not long since, a Roman Catholic family, consisting of father, mother, and a daughter of ten or twelve years of age, took up their abode at Rushville, Ontario county. In a short time the mother died; and, as no Catholic priest was near, the

funeral services were performed by the Methodist clergyman of the place. The daughter attended service at that church for several weeks, and entered the Sabbath school. A friend inquired how she liked the Methodist Church.—"Oh!" said she, "I should like it, but they have no god in their church. In my country (she was from Germany) they have a God in all the churches." She described the god that she had been taught to worship, as made of silver, &c., &c. When told that such a god could not hear, or see, or save them who trusted in him, "Oh, yes he can," she replied, "everybody prays to him in my country. I should like your church if it only had a god in it."—*Rel. Recorder.*

For the Harbinger.

The Psalms Versified

PSALM IX.

I.

O Lord, I will praise thee; my heart shall rejoice;
Of thy marvellous works, I will speak with loud voice:
In thy I'll be glad, I will sing to thy name:
Thou art the Most High, in all ages the same!

II.

While my enemies rage, in thee I confide:
In the day of thy vengeance they shall not abide
Thy presence, O Lord! O then they shall fall,
And perish before thee—perish shall all!

III.

For thou hast maintained my right and my cause;
In the throne thou didst sit, executing just laws:
Thou the heathen hast check'd, and the wicked hast slain,
And forever and ever hast put out their name!

IV.

The enemy now no longer destroys;
His cities are wasted, never more to arise!
And with their destruction their mem'ry is gone:
Yet the Lord shall endure while ages roll on!

V.

The Lord hath his throne for judgment prepared:
Unto ev'ry one he'll right judgment award:
The oppressed shall find him a refuge for them,
When he doth to anguish the wicked condemn!

VI.

They that know the Lord's name, shall confide in his power:
Those that seek him, shall find him, their strength,
and their tower:
Sing praises to God who in Zion doth dwell;
And to all the people his glorious deeds tell.

VII.

When Jehovah doth make inquisition for blood,
He remembers the humble, he spareth the good:
Now, Lord, I beseech thee, have mercy on me;
Wicked men me afflict, yet I stay upon thee.

VIII.

Thou hast me delivered when nigh to death's gates;
Thou preservest me still, and on thee my soul waits:
O rescue me now, and I'll show forth thy praise;
And in thy salvation I'll rejoice all my days.

IX.

The heathen are sunk in the pit they have made;
In the net which they hid, their own foot is betrayed:
The Lord by the judgment he worketh is known:
The wicked are snared in the work they have done.

X.

They thnt God do forget into hell shall be cast,
When the needy and poor find their sorrows are past:
Though now they're forgotten, they then shall rejoice;
And quickly their Lord in their cause shall arise!

XI.

Arise now Jehovah! let man not prevail;
Cause the strength of the furious nations to fail:
Let the heathen be judged in thy sight, that they may
Know themselves to be dust: O hasten the day!

H. HEYES.

Those who eat most are not always the fattest:
so those who read much, have not always the

most knowledge; they sink under a multitude of ideas, and resemble the ancient Gauls, who, being too heavily armed, became useless in battle.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, July 15, 1848.

IMPORTANT FROM EUROPE.

ARRIVAL OF THE STEAM SHIP CALEDONIA.

From Wilmer and Smith's European Times.

DENMARK.

The war in Denmark continues unabated. At a conference of the kings of Sweden and Denmark, and the Grand Duke Constantine, at Copenhagen, which was attended by the British Minister, the Russians, on behalf of Denmark, demanded, as we have all along insisted they would, that the Germans should evacuate both duchies before any negotiations were entered into; and that if Schleswig was given up, Russia would claim Holstein according to the treaty with the Danes and Paul I. We believe the European Times was the only journal which pointed out this treaty which gives Russia the most clear and undoubted rights, and we always deemed it a mere delusion that she would surrender them. In spite of all the continued rumors of the passing of the Russian troops across their frontiers, we have no trustworthy confirmation of such a movement. It is certain, however, that vast line of troops along the Polish border threatens both Berlin and Vienna, and the *Reforme*, of Paris, sounds the tocsin of war from the vast preparations and threatening attitude of the Emperor of Russia, who, in a brief campaign, might occupy the Prussian and Austrian capitals, and dictate terms to the distracted people of Germany.

AUSTRIA.

At Berlin the most frightful scenes have occurred. The people, not satisfied with the votes of their own universal suffrage Parliament, have, under the most flimsy pretenses, seized every opportunity to create a tumult. On the 14th inst. a collision took place with the Burgher Guard, arising out of an attempt to disperse some workmen, who had gone to the minister to demand work or money. Being refused, the guard attempted to disperse them and five men were wounded. The news spread like lightning; barricades were formed, and the people having discovered that the arsenal was left unprotected, at 11 o'clock at night made an attack upon this building and plundered it of about 2000 stand of arms and of all the trophies of war which it contained. The crowd kept possession of the building till 1 o'clock and then retired. The next day was quiet, but one of the deputies moved that the Assembly should send away all the troops and put itself under the protection of the people. This vote was carried, and the Government resigned. The plunder of the arsenal, for the whole affair was one of sheer robbery and nothing else, is the most disgraceful act yet perpetrated in Berlin. From the names we have seen of the new ministry we have very little reliance that they will maintain order. It is difficult to predict the issue of this sad absence of effective government.

But if matters are bad at Berlin, events of even a still more atrocious character have occurred at Prague. The King, having refused to confirm the Provisional Government, and Prince Windschgratz having erected batteries round the town the mob and the students rose *en masse* and demanded arms. A collision having ensued between the Burgher Guard and the populace, some assassin seized the opportunity to indulge his private malice by firing a rifle at the Princess Windschgratz, who was shot

in the head. The victim was the daughter of the celebrated Prince Schwartzembourg. One of the Prince's sons was also mortally wounded. In these exciting circumstances Prince Windschgratz, with great calmness and dignity, entreated the mob to disperse, but to no effect; they endeavored to hang him up to a lamp by a rope which they procured when he was rescued by his grenadiers. At five o'clock, the people not having taken down the barricades as he had required, he ordered heavy guns to be brought into play, and he continued firing until ten at night. The conflict lasted almost without intermission during the next day; and by the latest accounts we hear that Prague was a heap of ruins in consequence of this bombardment, and that Prince Windschgratz had retreated from the city with the garrison and occupied the heights commanding the town. It is more than probable that the frightful disorders will spread amongst the outlying provinces of Austria. The emperor has issued a manifesto from Innsbruck, in which he gives the prospects of opening a Constitutional Assembly at Vienna if order and tranquility are restored.

ITALY.

In Italy affairs are not so favorable for the Piedmontese. Without giving credit to the report that the Austrians had beaten the Piedmontese in a strongly contested battle, and taken the Duke of Savoy prisoner, it seems certain that Radetsky, after the capitulation of Vercina, had returned into Verona with 15,000 men, so that the meditated attack upon that fortress by Charles Albert with 50,000 men had been relinquished after they had been brought within three miles of the town. Charles Albert has, accordingly, returned to his own headquarters at Vallegio. Vicenza fell into the hands of the Austrians on the 11th. The garrison having exhausted their ammunition, General Durango capitulated to save the town. Durango has agreed to retire beyond the Po and not to serve in the war during the next three months. The Austrians in the Venetian territory have been strongly reinforced, and have entered Padua in triumph. The act of the union of Lombardy and Piedmont was signed on the 10th inst. At Rome the decree for the separation of the spiritual and temporal power of the Pope is in progress through the Chambers, and gives great satisfaction. We hear that a regular Provisional Government has been formed at Cosenza, in the kingdom of Naples, in order to organize a general armament, and to co-operate with the Calabrians in arms.

FRANCE.

In Paris the vast number of troops collected within its compass has hitherto prevented any serious effusion of blood; but the increasing distress of the people, the cost of the ateliers nationaux, the total want of anything which can be dignified with the name of Government, and, above all, the desperate state of the finances, to which is now superadded revived symptoms of foreign war, all concur in rendering the position of the French people one of imminent danger. In the provinces the most frightful distress prevails; and the peasants—in the very heart of the country as well as at the extremities—assist the payment of the increased taxes with arms in their hands, and blood has been spilt in many of these collisions. The Executive Government throughout all these proceedings gives no indication of vigor, ready resources in difficulty, or of any other attribute which can command the respect and obedience of a people like the French, who must have some idol for their hero-worship. It appears to us, therefore, that Louis Bonaparte, by keeping aloof from the scene for the present, will more effectually secure the obvious aim of his ambition. The brilliant fortune of Lamartine has sunk at once before the bright ascendant of Louis Bonaparte.

The Paris journals, of Wednesday, also furnish additional confirmation of the above melancholy picture of affairs. The clubs are now openly concerting means to dismiss the Executive Government. Prince Louis Napoleon Bonaparte is expected to be elected commander of the National Guards; and Prince Napoleon, son of the ex-King of Westphalia, was a candidate for the command of the 2d Legion. The workmen in *atelier nationaux*, still amounting to 110,000, were creating infinite alarm; and the increase of the taxes on the articles of first necessity to the poorer classes in Paris, was pregnant with mischief. But it is in the provinces where the greatest danger is brewing. From north to south increasing discontent prevails. In the north, at Amien, there seems a determination to march on Paris and put an end to the tyranny of the capital; whilst, in the south, four departments have already organized and drilled 72,000 men for that purpose. Groups of persons in Paris assemble every evening, and shout *Vive l'Empereur*. The *Ruche de la Dordogne* says that an English vessel has been detected off the coast landing muskets to arm the Chouans in La Vendee. About 3000 of these arms have, it is said, been seized.

IRELAND.

The organization of clubs is proceeding to an alarming degree. In Dublin, alone, it is stated that there are 40 clubs, each consisting of 300 members, making an aggregate of 12,000 men, who are accustomed to assemble, at least once a week, for the avowed purpose of being trained and disciplined. The county of Dublin is about to be organized in the same way, and some of the more bellicose of the old Irish party are taking an active part in this movement. In the provinces, under the influence of emissaries from Dublin, the club movement is rapidly progressing; and a great monster meeting in favor of repeal is about to be held in Derry, at which the leaders of all the various sections of Repealers are invited to attend. The Nation and other confederate journals, have within these few days resumed a far more daring tone. To parody the well remembered phrase of Sir William Draper to Junius, we might say that "musket, pikes, rifles and gunpowder, dance through their sentences in all the mazes of metaphorical confusion;" and, no doubt, when the Irish Felon shall appear, there will be no lack of similar exciting material.

One Day Later.

OUTBREAK AT PRAGUE.—There was an outbreak at Prague, which resulted in the loss of many lives. In the city barricades were made, and the troops were driven out. At the last accounts, things were more quiet.

The Governor of the Austrians captured Rivola.

The Roman Chambers are about passing a decree, separating temporal and spiritual power of the Pope. Ireland is quiet, but arming.

FRANCE—PARIS IN CONFUSION.—The *Courier's* despatch, dated London, June 24th, says: "The struggle has commenced in Paris. Troops of the Line and National Guard are fighting with the people. There has already been an awful sacrifice of life. Every thing is in great confusion."

PARIS, FRIDAY—5 P. M.

It is just reported that the Executive Government have resigned. Gen. Cavaignac has been placed at the head of the armed forces, and has declared Paris in a state of siege.

At this, the last moment, we can only say that the usual expresses from Paris to the London Journals have not arrived, and all that we can obtain from the last sources is the repetition of the statement that all communication is intercepted. There is no doubt that a conflict of a serious nature is actually going on.

ARRIVAL OF THE STEAMER NIAGARA.

SEVEN DAYS LATER FROM EUROPE.

Ten Thousand Men Killed! Seventy-Five Thousand Wounded.

NEW YORK, July 12—9 A. M.

The Steamer Niagara arrived at Boston this morning, and brings seven days later news from Europe.

Awful insurrection in Paris. The streets of the city have been made rivers of blood. After four days and four nights continued fighting, the insurrections were put down.

Ten thousand men were killed, and seventy-five thousand wounded.

The Republicans were finally triumphant.

They tried to stop the fight on Saturday night. The red flag was hoisted and the fighting raged with redoubled fury. On Sunday the President of the Assembly announced that the insurgents were put down.

On Monday some of the insurgents surrendered, but many fled or were shot. Fifty Generals were killed or wounded, also fifty of the National Assembly.

A large portion of the insurgents—after their discomfiture—took refuge on the Pere La Chase, but were soon driven thence.

The outbreak began by the working men of the city on Thursday the 22d of June. Barricades were made and the National Guards called out Friday. The insurgents got possession of the right bank of the Seine, and all the streets on the left. At this time the Hotel de Ville was threatened by large numbers of the troops and the artillery was brought against them and opened their fire.

On Saturday, Paris was declared in a state of siege, and Gen. Cavignac put in supreme power. On Sunday the fight opened furiously, and continued the whole day with horrible carnage. The Assembly betrayed no alarm in this frightful condition.

ANNIVERSARY CONFERENCES.

These conferences, recently held in New-York and Boston, by our brethren, we have deferred noticing until after seeing a full report of their doings. That report being now before us, as published in several of the last numbers of the Herald, therefore, we now give a notice of these meetings.

We learn that there was a very good attendance of brethren at these conferences: who reported the state of the cause; in the several fields of their labor, to be in as prosperous a condition as could reasonably be expected at this time of the closing up of the gospel dispensation, or reign of grace. A general stedfastness throughout our scattered ranks is said to exist, and the faith of those looking for the return of their Lord, is being greatly confirmed. Great harmony is said to have prevailed among the members during the continuance of these conferences. And from the several acts reported, we see that a commendable zeal for the advancement of the cause was manifested, by all who took a part in the deliberations. They still love the cause of our soon coming Lord and King, and find it their meat and drink to labor, sacrifice and suffer for it. And though we may differ from them in some respects, in the way to advance this cause, still, this difference, so long as we see an honesty of purpose, cannot, on our part, be suffered in the least to impair the love and christian fellowship which exist between us.—Though we view some things in a different light from each other, we should zealously endeavor to "keep the unity of the spirit in the bond of peace."

But our strong desire for union, should never cause us to violate the sacred rights of conscience, nor shut our mouths and palsy our pens, in the cause of truth. Under any and all circumstances, we should

"speak the truth in love." As servants of Christ, one, if not the important work of our calling is, to proclaim the truth. This is our business, our occupation, our profession; and the more plainly, positively, frankly and fully, yet kindly, we tell the truth to friends and foes, the better do we fulfil our calling. We should be so true to our trust, so faithful in our work, that others would expect nothing more nor less of us, than the truth.

The correctness of these principles will generally be admitted, when carried out in reference to an enemy, or an opposing doctrine or sect; while at the same time it is not unfrequently thought that it will not do to act upon them, in reference to our own brethren, church or denomination. But why this difference in our distribution of the truth? Is an opponent more worthy of being benefited by it than an erring brother? Shall we faithfully expose the errors of the former and make no effort to correct the mistakes of the latter? This would be unkind and unjust. But wrong as the practice is, it has been followed by the different sects; and has been a most effectual means of shutting out from such bodies light and truth, and fostering error and deep corruptions among them. One effectual means of perpetuating the purity of a religious or any other moral community, is for it to exercise a vigilant watch-care over its own doctrines and practices, and keep them thoroughly tested by the word of truth. This work must not be left for an enemy to do; for he will perform it for his own selfish interest, and to the injury of the body he opposes. But it must be done by the best friends, the members of that body; then it will be done for its good, and the glory of God.

We did not design to extend so far these preliminary remarks when we commenced; but perhaps they were necessary before entering directly upon the work before us, viz: an investigation of some of the doings of the confid^{es}, under consideration.

Ponder well what we have said, and you will be prepared the better to appreciate our motive in the work before us, and to see the importance of this investigation.

Having stated some of the principles by which we should be actuated in reference to errors in our church or body, we will now notice what we consider to be some of the errors connected with these conferences. And we will first notice

THE ORGANIZATION.

That a regular *Annual Advent Conference* has been permanently organized, is evident from the following facts: (1) Such a conference for a few years past has been annually held in New York and in Boston. (2) The report of the conference, recognizes it as a conference. (3) The organization of its annual sessions, is marked with all the formality and ecclesiastical or conferential order of the oldest organized conferences, councils, or synods which exist among the sects.

For the correctness of the first specification, we refer to the recorded facts, showing that such a conference, for a few years past, has been annually held. It mattered not how many other conferences at other times and in the same places had been held, these "anniversary conferences" could not be omitted: they were, virtually, if not nominally, permanently and perpetually established.

The following from the report of the conference, is proof of the correctness of our second specification: "The conference convened agreeably to appointment."—*Adv. Her. May 20*. Here a conference is recognized as existing before it "convened" in anniversary session. That this was the view of the leading members of that body, appears evident from the fact, that when assembled they did not first

discuss and settle the question whether such a conference is scriptural, or apostolic, but, in the regular order of a body already in existence, they proceeded immediately to the "permanent organization" of the then present meeting.

The order of that organization is proof of the correctness of our third specification. We will give it as it is reported in the Herald of the above date.

"The conference convened agreeably to appointment, and the meeting was opened by devotional exercises—a season of prayer and singing—after which Bro. R. HUTCHINSON was appointed Chairman *pro tem.*, and O. R. FASSETT Secretary.

"Bro. A. HALE introduced a resolution, that a committee of five be nominated to choose officers for a permanent organization of our meeting; and also to choose a committee of arrangements, to bring business in order before the Conference.

"It was then voted, that Bro. I. ADRIAN, S. BLISS, A. HALE, G. NEEDHAM and W. S. CAMPBELL, constitute said committee.

"The committee retired * * * came in, the chairman of which submitted the following names for consideration of the conference:—N. N. WHITING, President; J. LITCH, Vice President; S. BLISS and O. R. FASSETT, Secretaries. Committees of Business—D. I. ROBINSON, G. NEEDHAM, J. LITCH, I. H. SHIPMAN, W. S. CAMPBELL, A. HALE, R. HUTCHINSON, J. V. HIMES, I. ADRIAN, W. INGMIRE and L. KIMBALL. Committee to appoint preachers for the conference—I. E. JONES.

The report [of the committee was unanimously adopted."

Now, before testing the correctness or incorrectness of this conference organization, we must first decide by what rule it shall be tried. And as we profess to be strictly a Bible people, the Bible of course must be that rule. Well, does the Bible anywhere, either directly or indirectly, justify such an organization? It does not. We repeat it—it does not. And further, the history of the church clearly proves that such organizations, or ecclesiastical conferences, were unknown to the church during the first centuries of the Christian era. Hence, according to the perfect rule laid down in the Bible, and the example of the primitive church, such organizations are superfluous, and everything that is superfluous is wrong.

If such organizations were necessary, it is unaccountable why Christ and the apostles did not form and recommend them to be perpetuated in the church. Were they ignorant of or indifferent to the wants of the church in after ages; or did they leave an important part of their work to be devised and perfected, by uninspired men, in the days of the apostacy of the church? To believe either would be an impeachment of the divinity and perfection of the perfect law. God requires his church to act—the rule of their action is plainly revealed in his word, and as that word justifies no such organization as we are noticing, the conclusion is unavoidable, that such an organization is unscriptural.

Again, if we are strictly a Bible people, as we profess to be, our study and aim should be to do the work of the Bible, the work of God, as he has commanded it to be done. Hence, when we meet in conference, or at any other time, our inquiry should be, Lord, what wilt thou have us do? and how shall we do it? Not, What plan can we devise to do thy will, for this is the very germ, the essence of human expediency, which has led every sect to the broad road of the great apostacy—but, Lord, what is thy will—what does THY WORD teach on this matter? As it teaches no such organization, we conclude that it and all similar organizations are contrary to his will. Surely, if they were, considered by him of that vast importance which his professed ministers and church attach to them, he would somewhere have justified them in his word, which he has given for the perfect rule of action of his people.

(To be Continued.)

Things New and Old.

Every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. Matt. xiii. 52.

This text, though directly applicable to the scribes and doctors of the law, may nevertheless with strict propriety be applied to the teachers of this proscriptive age. As in the day of Christ's ministry, so it is now with the teachers and leaders of the people: they want to hear nothing new, or rather, they oppose every doctrine that is not taught in their proscriptive creeds, or is contrary to the old and well understood doctrines of the church. They may bring *old* things, but not *new*, out of the storehouse of God. Hence they are not scribes well instructed into the kingdom of heaven. Let us be careful and not idolize a favorite truth or doctrine, so as to blind our eyes to any further light that may be shed upon God's word.

All the sects have greatly erred here. We are not infallible, and are liable in our selfishness to imitate their pernicious example. Let us take heed to ourselves in this respect. We should not be content to know one or two fundamental truths of the Bible, but should labor diligently to understand the whole: for it is by *every* word of God that we are to live.

THE WATER-CURE JOURNAL

AND HERALD OF REFORMS: devoted to the Philosophy and Practice of the Hydropathic System of curing disease: embracing the true principles of Health and Longevity, together with directions for the application of Water to the various Diseases by which we are afflicted; including a correct system of Dietetics, Bathing, Exercise, Clothing, Ventilation, and the general modes of life, adapted to the use of families and individuals. JOEL SHEW, M. D., Editor.

We acknowledge the receipt of the first number of the sixth volume of this valuable work, and heartily recommend it to the patronage of all who love health, cleanliness and comfort.

The recent acts of the conference and church in Buffalo were received too late for this number. They may be expected in our next. Our remarks on that conference will also be given then.

The news from Europe is increasing in interest to the student of prophecy. According to present appearances, that time of trouble, out of which the saints are to be delivered, at the standing up of Michael, is surely and rapidly coming upon the nations of the earth. May we so live, that when it shall fully come, we may be delivered, with every one whose name shall be found written in the Book of Life.

Correspondence.

From Bro. P. Hough.

BRO. MARSH:—The cause in this part is on the rise. We attended a spiritual meeting yesterday, in Clark, in company with Brn. Hinley, Bowers, Grant and Perry. The meeting was signally blessed of God. There was a good number of testimonies, but not half so many (it is possible) as there would have been had there been time for more to have spoken.

There were also some deep confessions from some who, after '43 passed, had entered some handy pasture, Ps. lxii. 10, 11, and had settled down on their lees. They not only waked up, but told the people that they believed the great day was just upon us, and expressed a determination, by the grace of God, to clear their skirts of the blood of all men. May the Lord strengthen them.

Things look encouraging, and although the great mass remain unmoved in Clark, some, we understand, are going forward in baptism: in Caven, also, some are intending to obey the Lord, and special meetings are called for just now more than the preachers can attend. May the Lord send forth more laborers into his vineyard; and especially may we that are in the field labor more worthy of the blessed cause.

Dear and beloved brothers and sisters scattered abroad, what a glorious position do we occupy! The capes, the promontories, the gulfs and seas, rocks and quicksands, the straits and shoals that have laid before our forefathers, have been passed by the church of God, directed alone by the compass and chart of his word, and wafted forward by the heavenly breezes of his grace, through the raging seas of Babylon, Media and Persia, Greece and Rome. They have died in the faith, and though they saw the land afar off they were persuaded of it, and confessed that they were strangers and pilgrims here. Do we imitate their worthy example? The day, the day of the Lord will soon dawn upon us—that day for which the church has groaned, and prayed, and earnestly desired to see—and do we feel that thrilling interest in the evidences of its near approach that we should? Remember that we shall soon be called to the great supper, or cast into the great wine press without the city. Personal holiness, wrought out by faith in Christ—working, living and obedient faith is what we need. We must imitate his example who made himself of no reputation, and took upon him the form of a servant. Phil. ii. 7. When he was reviled, he reviled not again. If we all had such a spirit we should hear of no jealousies, nor selfish moves among us, but each would esteem others better than themselves. We hear Paul exclaim, "Let this mind be in you that was in Christ Jesus; be not deceived—he that saith he abides in him, ought himself also so to walk, even as he walked." 1 John xi. 6.

Yours waiting for Jesus, PETER HOUGH.
Hope, C. W., June 20, 1848.

From Sister S. R. Johnson.

DEAR BRO. MARSH:—While perusing the last number of the Harbinger, my eyes fell upon the article stating the death of our dear brother, J. D. Prudden. My eyes could not refrain the tear of sympathy for the widow and family of our departed brother, who now, with my dear husband, rests from his labors. But I trust ere long we shall behold them clothed in immortality. O let us be ready to hail that glad day with joy, and hear the happy plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Our heavenly Father does not afflict nor grieve his children willingly, but for their eternal good. I trust Sister Prudden will not forget the exhortation which speaketh unto her: "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son (or daughter) whom he receiveth. We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chasten us after their own pleasure; but he, for our profit, that we might be partakers of his holiness." It is my prayer continually that God would purify us, as a people looking for that blessed hope and glorious appearing of the great God and Savior, from every thing that is not in strict accordance with his holy word, making us perfect in every good work, to do his will—working in us that which is well pleasing in his sight through Jesus Christ, to whom be glory forever.

With regard to the cause of Christ in this place I trust there are some that are patiently looking and

waiting for the glorious appearing of their blessed Redeemer, which may be hasten in his own time, and we be ready and waiting.

Yours in the blessed hope of soon seeing the King in his beauty, and all the redeemed,

SARAH R. JOHNSON.

Worcester, Mass., June 20, 1848.

From Sister M. L. Degrush.

DEAR BRO. MARSH:—Believing that we are near the end of the vision when it will speak, and when he that is filthy will be so still, and he that is holy will be holy still, and I feel anxious to do all that the Lord requires in order that I may be ready to go out immediately to meet the bridegroom when he shall come—for very soon, I believe, the cry will be made, "Go ye out to meet him!" Oh how important that our lamps are trimmed and burning, and we be found like unto men who wait for their Lord.

There are but few in our village who are looking for and hastening unto the coming of the day of God. But few as we are we are strong in the faith which was once delivered to the saints. We see nothing to discourage, but every thing to encourage us:—signs thicken on every hand by which we may know where we are if we will only believe. Oh, brother, hold on to the truth and the strong arm of the Lord a few more days and your work will be done.

Yours in the hope of the gospel,

M. L. DEGRUSH.

Little Falls, N. Y., June 23, 1848.

From Bro. W. Ongley.

DEAR BRO. MARSH:—Closing up the conference at Batavia, my wife preached on Monday and Wednesday. We went to Lindon in the town of Betheny where we held two meetings, Wednesday and Thursday evening following. We had a good turnout to hear the word. We then drove to Scotsville, Rush and Victor. The church in the last place, I believe, are living in readiness for the coming King. We held two meetings on Lord's day, and truly we could say it was to the saints a refreshing season. We are now at Havana at my son's. I write in haste, having five new subscribers for the Advent Harbinger. My prayer is to God that he will bless the conductor and the writers of the Harbinger, and all that are disseminating the present truth by writing for the above paper or preaching the word.

I remain yours, watching for and expecting eternal life when Jesus comes,

WM. ONGLEY.

Havana, N. Y., June 29, 1848.

From Bro. E. R. Pinney.

BRO. MARSH:—I have discovered in some of our brethren a great disposition to find fault with others. They seem to feel it their prerogative—yea, bounden duty to oppose every thing that does not exactly harmonise with their views. One sentence containing views peculiar to himself would be sufficient to destroy the whole sermon in the view of a hearer of different sentiment. It reminds me of an anecdote illustrative of the point. An individual went to hear a minister of a different denomination, and on returning home overtook a deacon of his own church, to whom he commenced finding fault with a sentiment advanced by the speaker. After a long series of complaining, the deacon asked him if that was the subject matter exclusively of the discourse? Oh no, he said, it was a mere casual remark. Well, what else did he preach about? The brother replied that he could not tell, for he paid no attention to the subject after that expression was made. So, says the deacon, you lost all the good things he might have said to comfort and feed you, while finding fault with that one idea. Yes. Well, now, said the

deacon, you do not know as much as my old hen. She will go out behind the barn, and scratching and and throwing behind her all the chaff, will pick up the wheat: but you throw behind you all the wheat and try to feed on the chaff. So it is with many in these days.

I regretted exceedingly to see that fault-finding spirit manifested by Bro. Morley, in his article in the Harbinger of June 24th. And so intent was he on finding fault with my Exposition of Matthew 24th, (and it seems to me very untimely, for it is now more than two years since it was published and scattered broad-cast over the land), that he was unintentionally made to make most gross misrepresentation. Such as "assigning the sea and waves roaring to political revolutions for its cause." No such idea is found in the pamphlet. Again, that I claim for certain inferences, based on the rendering by Dr. Campbell, of certain words, &c., the "Spirit's own explanation," than which nothing can be more incorrect. There is nothing claimed as "the Spirit's own explanation," except "the shaking of the powers of heaven," which I understand to be explained by the Spirit as being "Upon the earth distress of nations, &c.," and against which I have never seen yet a valid objection or argument.

Now I have just one remark further to make on this subject, and that is this: I never flattered myself that I had the full light on Matt. 24th, or that my Exposition was perfect, but I gave the brethren the best light I had—did the very best I could at the time. Now if Bro. Morley has any better light upon the chapter, let him give it, and instead of finding fault with mine give us a better one, and I will be one of the first to exchange it for his. I always think I am doing well to exchange two errors for one truth. So, brother, throw down your rod, and if it swallows up mine—Amen: I will rejoice with all my brethren. Oh let us be cautious how we find fault with our brethren, and each esteem others better than ourselves, and then shall we love as brethren. Amen.

E. R. PINNEY.

New York, June 29, 1848.

Resurrection.

I'm glad I ever heard the cry—
We'll all rise together in the morning:
My SAVIOR'S coming from the sky;
We'll all rise together in the morning.

CHORUS { In the morning—resurrection morning,
We'll all rise together in the morning.

A righteous crown we soon shall wear;
We'll all rise together in the morning:
It will outshine the morning star;
We'll all rise together in the morning.

The blessed SAVIOR then will come;
We'll all rise together in the morning:
To take his holy people home;
We'll all rise together in the morning.

You'll see him coming in a cloud;
We'll all rise together in the morning:
Then ALL his saints will shout aloud;
We'll all rise together in the morning.

O! glorious hope! O! blest abode!
We'll all rise together in the morning:
I shall be there, and like my Lord;
We'll all rise together in the morning.

From Bro. E. Miller, Jr.

DEAR BRO. MARSH:—I perceive that I had misapprehended your argument in one point. I understood you to consider the *civil* power of Rome to be symbolized by the seven-headed beast (Rev. xiii. 1—10), but perceive by your remarks on my article in the Harbinger of May 13th, that you understand Rome in all of its powers to be symbolized thereby.

I do not perceive that it relieves you at all from the difficulty suggested, yet I am glad to correct any misunderstanding. You also misapprehend me in one point. I am understood to say that Rev. xix. 20 shows that the Two-Horned Beast will have the war-making power at the coming of the Lord. This I did not intend. I designed to say that it showed that both the Beast and the Two-Horned Beast or False Prophet would be in existence at the coming of the Lord. The phrase, "The Two-Horned Beast having the war-making power," should have been followed as it was preceded by a dash—and so it is in the copy which I have—or, which would have been better, have been enclosed in a parenthesis. The fact that the Two-Horned Beast is to have the war-making power at the coming of the Lord was supposed to be proved by the previous argument.

Your brother in Christian love,
E. MILLER, JR.

Jackson, Mich., June 21, 1848.

From Bro. D. Hewitt.

BRO. MARSH:—I do wish that the dear friends would pay better for the Harbinger, and try and increase its circulation—for I believe that it is very much needed in these perilous times to give meat in due season. Dear brethren, let us try and love and keep all the commandments of Jesus, and the good Lord will bless us in so doing, and purify and make us white for his heavenly kingdom, and give us a seat at his right hand in the new earth for ever. Then we shall be immortal and blooming trees in his kingdom. There we shall behold all the just ones and see Jesus as he is, and our vile bodies fashioned like his glorious one. O praise the Lord, for then trials and temptations cease—sickness and death will have fled away, and all tears be wiped away.

Here are a few scattered ones, holding on to the precious, exceeding and abundant promises of the Lord. O that we may be partakers of the divine nature, and be one in spirit as he and his Father are one.

I rejoice that the Bible is fulfilling daily—but I am sorry to say that the professed church has gone after the weak and beggarly things of this present world. We need a little pamphlet to hand to the honest ones, that they may see where they are, and come out and be separate from the sins of the church, and from the awful sin of slavery, and of voting for wicked men and slaveholders to rule over them instead of the Lord Jesus. May the Lord save us at his appearing and his kingdom.

Yours expecting the kingdom,

DAVID HEWITT.

Battle Creek, Mich., June 26, 1846.

From Bro. E. D. Cook.

DEAR BRO. MARSH:—I have just returned from church, and we had a good season in prayer and conference. The subject in contemplation was the travail of the children of Israel, our life and time which we occupy at the present day; and truly it was meat in due season to all the believers in Christ, for we have a few faithful ones here, strong in faith, striving for the unity of the spirit, and expecting soon to hail their heavenly King. Yet we have trials severe and a peace and safety church to contend with, which tramples our hope of a blessed inheritance into the dust. Yet, we have a more sure word of prophecy, whereunto we do well to take heed, &c., &c.

The Church of Manlius is striving to enter into that rest which remains for the people of God.—Praise the Lord! the prospect brightens of our soon entering the promised land! for we see that the thrones are being cast down, and the Ancient of days will soon sit, whose garments are white as

snow, and the hair of his head like pure wool. Bless the Lord for his word which is a lamp to our feet.

I am glad that the Harbinger contends for the truth which is so plain in the word, that the soul that sinneth it shall die. When he who is our life shall appear, then we shall appear with him, and not before. Praise the Lord, O my soul, for the truth which is revealed in his word.

E. D. COOK.

Manlius, N. Y., June 23, 1848.

Canada Tent.

We thank the Matilda and eastern brethren, and all others who have promptly forwarded their money to erect the tent. It seems right that the causes why it has been given up should be explained; and as I was the person, who, by the choice of the committee, sent forth the call for means, we deem it right to give the reasons why the tent was given up. And 1st. No preacher could be obtained from abroad to go with it, and there were none here to spare. 2d. It was thought best to get the tent belonging to Bro. Himes, and before it was known that it could not be had, it became too late in the season to make a new one. 3d. The advice from one very active brother, who travelled with a tent last year, was, that if the laborers were not very efficient and influential, it would tend to involve the friends of the cause.

PETER HOUGH.

Hope, C. W., June 21, 1848.

From Sister E. M. Shoudy.

BRO. MARSH:—We are trying to live soberly, righteously and godly, in this present world, and are looking for that blessed hope, the glorious appearing of the Great God and our Savior Jesus Christ.

Cruel death is still in our land, and many are falling victims to its iron grasp—some of our most esteemed friends. I often think of our beloved brother, J. D. Johnson. How often we have listened with delight to his sermons, and also to many of his warm exhortations, as they have fallen from his lips: he will long be remembered. But he has fallen by death's relentless hand, to rest as it were for a moment, and then to be gathered with the whole house of Israel on the plains of the earth renewed, where death has no more dominion over them—where the inhabitants will not say "I am sick." What a glorious theme to contemplate! What a glory is comprised in such a hope!

We were recently called upon to lay a lovely child in the tomb (a nephew of mine—David A. Miller) to wait the resurrection of the just: "And when he who is our life shall appear, then shall we appear with him in glory." This is our consolation. And to him that brought life and immortality to light, we will ascribe the praise of our salvation!

E. M. SHOUDY.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, 14th May last, EMILY P. CORY, daughter of Bro. Cory and wife, of Cold Spring, New Jordan, N. Y., aged two years and ten months.

Bro. Cory sought consolation in "that blessed hope," "The glorious appearing" of "the Lord himself," to give eternal life to all that "are his at his appearing."

"And there is hope in thine end, saith the Lord, that thy children shall come again from the land of the enemy."—Jer. xxxi. 17. "The last enemy, death, shall be destroyed."—1 Cor. xv. 26.

H. L. SMITH.

Miscellany.

'HAIL, COMUMBIA! HAPPY LAND!'

A Northern traveler at the South, in a communication to the editor of the New York Tribune, says:—

"While in Petersburg, I had occasion to rise from a 'hasty plate' of green peas, on account of a rush to the windows of our dining hall. I looked, and saw a drove of more than fifty men and women, marching at a quick pace, two by two, going to the depot, there to take the Southern train of cars. It was a brief delegation of the 'peculiar institution,' traveling to New Orleans for an investment. At the depot, the whole 'drove' were closely packed into one car. A large number of the chattels showed a sort of brute indifference, and some, a worse than brute delight, at the thought of a railroad ride; while others looked very sorrowful and wept bitterly. There was among them one very pretty white girl, with clear complexion, long, dark hair, and hazel eyes. She held a white cotton handkerchief to her face, and wept despairingly. An intelligent looking colored man—her lover—her cousin—her brother—it may be a stranger!—went to her, and poured from his purse into his hand a few small pieces of silver, and a bit of yellow coin, probably not more than a quarter-eagle, (but I learned afterward that it was a large majority of his property,) and just as the train was about starting, he called her attention, and quietly slipped the gold into her hand. She looked regret and thanks; she tried to return it, but the cars were off; and I felt more than ever the cruelty, severity, and cold-heartedness of slavery. I had seen it stated in our Northern papers that slaves were carried in droves, like sheep, to market; but I never appreciated or felt the fact until then.

THE CHOLERA.—The Sanitary Commissioners appointed by the Parliament of England, have made a remarkable report. It appears that Cholera and Influenza are intimate diseases, both delighting in the same localities, and that the latter is far more dangerous than the former. Last November, the Influenza attacked in London 500,000 persons, making for the space of eleven weeks 6,145 deaths per week above the usual number, an excess greater than the entire mortality produced by the Cholera in the twenty-one weeks during which it raged in 1832. On examination, it seems that Cholera is diarrhoea, developed to a monstrous form by a peculiar state of the atmosphere, accumulated moist exhalations, with sudden changes of temperature. Influenza is the ordinary "cold developed to an epidemic." Cholera, in its first stages, readily yields to aromatics, opiates, and astringents. Now, having found out the cause, we have but to remove it to prevent the effect; and knowing the cause, we can more intelligently proceed to modify the effect. It becomes, then, the duty of municipal bodies to remove all stagnant pools, ditches, bad drains, and, if possible, forest lands and marshes contiguous; in fact, to take away, as far as possible, every cause that may engender miasma.—*Prisoner's Friend.*

A RAGE FOR FICTION.—"I want a paper that has long stories in it," said a young lady; and she added, "I don't want a paper for anything else." Poor girl, much to be pitied, and a pitiful appearance she will make through life, at the present rate. She wants nothing serious, no acquaintance with the history of her own times, no intellectual cultivation—nothing but *newspaper novels*. Empty heads they must be, that can find room every week for some ten columns of a sham story. Yet these are the heads for which the

weekly press toils and groans, throwing off by the ten thousand its sheets of shallow, insipid and disgusting fiction, and for this an amount of money is paid which a sound literature utterly fails to command. Yes, Christian fathers and mothers buy this vile trash for their sons and daughters, and so minister to their ignorance and destitution of all taste and fitness for life's duties. Doubtless the periodical press does more than any other one instrumentality to decide the opinions, habits of thought and general character of the age. A family will very soon begin to show a sympathy with its weekly paper, and the parent and child will become assimilated to it in sentiment and feeling; and as families are, so is a community at large. Blind and stupid, therefore—yea, worse, are those parents who tolerate in their houses a class of papers which are, first good for nothing, then bad—made up of the writings of silly, ignorant scribblers, who would be "at the foot" in any town school, and much more in a school of good morals. Such are the teachers of half the present generation.

Notices.

Appointments.

Bro. D. I. ROBINSON will preach at Lockport, Sabbath, July 23d; Millport, Thursday evening, July 20th, and Seneca Falls, Friday evening July 21st.

Subject: Revolutions of Europe in the light of Prophecy, illustrated with maps and charts.

Bro. G. W. BURNHAM, of Vermont, will spend the Sabbaths of his visit to Western New York, as follows: Seneca Falls, July 16th; Rochester, July 23d; Batavia, July 30th.

There will be a Grove Meeting, July 23d, in Parish, Oswego county, about three miles east of Parisville, on the road to Camden, and near Fox's Tavern. Brn. E. Ticknor, and A. P. Wing, and all others who can make it convenient, are requested to attend.

Also a Grove meeting in Onondaga county, about a quarter of a mile from Clay Corners, towards Cicero, on Sunday the 30th of July. Special invitation is given to ministers, and others, to attend, as this is a new field, and laborers are few. Call on Bro. Adam Wise, blacksmith, Clay Corners, who will provide places for those who come.

WM. ROSE.

A Field Meeting will be held on Sunday, the 30th of July, near the Village of Brooklyn, in Whitby, C. W. Brn. HOUGH, HENLEY, GRANT, and all other Advent preachers, who can consistently, are requested to attend.

L. C. THOMAS,
I. HESTER.

Conference in Michigan.

Providence permitting, a Second Advent Conference will be held in Pleasant Valley, town of Brighton, Livingston county, commencing August 25th, and continue over the Sabbath. We want to see a good number of brethren and sisters, ministering brethren and others, at this meeting, full of faith, rejoicing in hope. What we do must be done quickly.

A. N. SEYMOUR, S. G. CLARK.

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Business Notes.

E. L. Soule—All right, we presume.

L. Boutell—His eastern tour being abandoned, we therefore do not give the appointment.

E. Shultz—It was paid for to close of vol. xv., about which time it was ordered to be discontinued.

J. T. Ongley—We cannot attend.

S. Benedict—It was our mistake.

A. Collins—Balance due, 30 cts. A. E. has paid to no. 338.

Remittances for the Harbinger.

B R Fellows S E Smith C O Taylor J Reeves E S C Carpenter S B Carpenter R Andrews H H Humphrey W Palmer M Whitaker no 283 H G Harrison M Judson M McDonold P H Bouk I Marsh S Benedict C Tuttle P Sargent P Livingston L Bancroft J Clifford L C Thomas J Wright D H Watkins M Smith D R Reed J B Mitchell H Taylor H Cutter J McGoun—\$1.00 each. L Green P Moseley J Powell W E Peters C West—\$2.00 each.—F J Proctor S Rayner L H West S Cole T Howard Mrs E Averill J T Ongley W Welch P Wilson S Harmony E Gooden O P M Peck B F Denton D Rollin J B Hitesman W Fieldhouse L W Beach M T Carr A Osburn O Walker D M Loveridge J Lemmon—75 cents each. W Rose O Adams—50 cents each. W A Morse 24 cents. D M Shepard 38 cents. H Tanner \$3.00. E Sedgwick \$1.00.

Second Advent Meetings.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ROCHESTER.—Meetings are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

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ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!-- and all kindreds of the earth shall wail because of him!!!"

VOL. XVII. NO. 5.

ROCHESTER, N. Y., JULY 22, 1848.

WHOLE NO. 239.

Poetry.

(Selected.)

The Joy of the Cross.

BY MADAME GUYON.

Long plunged in sorrow, I resign
My soul to that dear hand of thine,
Without reserve or fear;
That hand shall wipe my streaming eyes;
Or into smiles of glad surprise
Transform the falling tear.

My sole possession is thy love;
In earth beneath, or heaven above,
I have no other store;
And though with fervent suit I pray,
And importune thee, night and day,
I ask thee nothing more.

My rapid hours pursue the course,
Prescribed them by love's sweetest force,
And I thy sovereign will,
Without a wish to escape my doom;
Though still a sufferer from the womb,
And doomed to suffer still.

By thy command, where'er I stray,
Sorrow attends me all the way,
A never failing friend;
And, if my sufferings may augment
Thy praise, behold me well content,
Let Sorrow still attend!

It cost me no regret, that she,
Who followed Christ, should follow me;
And though where'er she goes,
Thorns spring spontaneous at her feet,
I love her, and extract a sweet
From all her bitter woes.

Adieu! ye vain delights of earth;
Inspid sports, and childish mirth,
I taste no sweets in you;
Unknown delights are in the cross,
All joy beside to me is dross;
And Jesus thought so too.

The Cross! Oh, ravishment and bliss,
How grateful e'en its anguish is;
Its bitterness how sweet!
Turn every sense, and all the mind,
In all her faculties refined,
Taste happiness complete.

Souls once enabled to disdain
Base, sublunary joys, maintain
Their dignity secure:
The fever of desire is passed,
And love has all its genuine taste,
Is delicate and pure.

Self-love no grace in sorrow sees,
Consults her own peculiar ease;
'Tis all the bliss she knows;
But nobler aims true Love employ,
In self-denial is her joy,
In suffering her repose.

Sorrow and Love go side by side;
Nor height nor depth can e'er divide
Their heaven appointed bands;
Those dear associates still are one,
Nor till the race of life is run,
Disjoin their wedded hands.

Jesus, avenger of our fall,
Thou faithful lover, above all
The cross have ever borne!
Oh tell me,—life is in thy voice,—
How much afflictions were thy choice,
And sloth and ease thy scorn!

Thy choice and mine shall be the same,
Inspirer of that holy flame,
Which must forever blaze!
To take the cross and follow thee,
Where love and duty lead, shall be
My portion and my praise.

The worthiest people are most injured by slanderers; as we usually find that to be the best fruit, which the birds have been picking at.

Original Articles.

For the Advent Harbinger.

THE DISTINCTIVE BEING OF GOD.

NO. II.

"This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3.

Surely no one can justly estimate "eternal life," and yet lightly esteem the true knowledge of God, which is made so essential to its attainment. The exhortation to "acquaint thyself with God," is recorded for our instruction. If any should dare to array the sublime language of Job, touching the incomprehensibility of God against these truths, I appeal to himself. He says, "Let not the wise man glory in his wisdom, nor the mighty man in his might—but let him that glorieth glory in this, that he KNOWETH ME." We are taught to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

Under the promptings of such motives, we advance reverently, to the consideration of our thrice holy theme. The apostle of the Gentiles taught them that though "There be gods many and lords many" among idolators, yet, he adds: "But to us there is (but) ONE GOD, THE FATHER, of whom are all things and we in (to) Him; and one Lord Jesus Christ, by whom are all things, and we by (through) him." In these and all parallel Scriptures, the being of God is not confounded with "the word," nor with any other object within the range of human thought. The distinctive being of "one God, the Father," is made as plain as inspired language can state it: hence the unity of God, which is also clearly taught, must harmonize with it. Both are needful to a Scriptural faith in God. But besides all such positive Scripture statements, there are several great undeniable facts which form the materials of an irresistible argument—irresistible to every assault save that of unbelief.

I. We argue the distinctive being of God from the distinctive character which he has given to every created object. If "His eternal power and Godhead" is clearly seen by the things that are made, why is not his identity as clearly seen by the identity he has given to every world—every angel, man, animal, vegetable, and pebble? We are in a real universe, filled with realities—each animate and inanimate reality has its own absolute identity. I have never found two spires of grass, or two leaves of clover, or two pebbles, in all respects, alike! Each object has its own identity.

Now, shall the Creator of all these realities be himself a non-reality—the author of all these identities have no identity? The adoring believer exclaims, "That thy name is near, thy wondrous works declare!" Why not add, That thy distinctive being is certain from the distinctive existence of every object that came from thy forming hand! My conviction is that the Creator is not only greater, more mighty and more excellent, but also more REAL, and altogether above the creature.

II. We have before us an actual, visible, personal model, of the distinctive being of God.

Had we, for illustration, a good model of a steamboat or its engine, we could form a definite idea of that which it represented. Again, if we had a statue, or likeness of an absent friend, or father, we could form a distinct conception of the

form and general appearance of his person. Furthermore, if such likeness could be endowed with intellectual, social and moral qualities, so as to represent his mental and moral character, we could then obtain a good knowledge of his whole being. This all will concede.

Now mark! Such an image, or likeness of our "Father in heaven," thus endowed, we have before us. Man, as originally formed and perfected, stood forth an "image and likeness"—the likeliest image of God. This is not predicated of "the word"—the Son of God; for it is written of "God, even the Father," Jas. iii. 9—"The tongue can no man tame—therewith bless we God, even THE FATHER; and therewith curse we men, who are made in the similitude of God." As this is not affirmed of "the word," but rather that "the word was made flesh," ("God sending his own Son in the likeness of sinful flesh"), we are compelled to the conclusion that man was formed in "the likeness of God." The seeing, hearing, speaking, wisdom in planning, skill in executing, and justice in governing, which constitute the essential elements of a righteous ruler's character, are all claimed, only in infinite perfection, by the Holy One—all are exercised by him! This, though incontrovertibly true, is met only by the sceptical sarcasm, You make God a great man! No sir, it no more reduces Jehovah to a great man, than it raises man to be a little God! It is only a recognition of Scripture fact in its bearings on the subject to which the testimony relates. It neither deifies man, nor humanizes God. I am only using the testimony of "the Faithful and True witness" for its legitimate object. My thought is that the Almighty is a distinctive being; as much more real than ourselves as the Divinity is pre-eminent above humanity. Shall the source of all personality in earth and heaven, among men and angels, be, in our own minds, shorn of all such distinction? Should not an impersonal Creator have impersonal creatures! Then there would be some natural coherency between the creatures and creator.

III. The first model image or "likeness," having been marred, Jehovah has condescended, in the plenitude of his mercy, to form another—one that retains and correctly reflects the true idea of his own distinctive, eternal being.

This is Jesus—the promised seed—"the second Adam." He, though made of a woman, is yet "the brightness of the Father's glory and the EXPRESS IMAGE OF HIS PERSON." Such is the connection in which this stands—such the scope of the inspired argument, that no verbal criticism can destroy the weight of the testimony it gives to the distinctive existence of God and his Son. It makes Jesus not the sole deity of either the Old and New Testament; but it presents him to us as the manifestation of God—"God manifested in the flesh." Hence he said: "He that hath seen me, hath seen the Father"—"the express image of his person!" "The works which the Father hath given me to finish, the same bear witness of me that THE FATHER hath sent me—ye have neither heard his voice nor seen his shape!" For the meaning of "shape" see Luke iii. 22; ix. 29.

We have the same reason to dissipate "the Son of God" altogether from our minds as to de-personalize him. Now, shall we ascribe identity or personality to the Son while denying it to his eternal Father! Like begets like, the world over. An impersonal father should have an impersonal

son—an indistinct world, peopled with indistinct inhabitants, may be supposed to have an indistinct God. The effect would then resemble the CAUSE.

But it is objected 1st. That "God is a spirit." Answer: So is the second Adam "the Lord from Heaven;" for "the Lord is that spirit," and this "Lord" in that connection is "Jesus"—"the image of God." 2 Cor. iii. 17; iv. 4—6; 1 Cor. xv. 45.

Let me ask the objector if *spirituality* renders a being indistinctive or impersonal? Does spirituality destroy identity? Does "the spiritual man," of necessity, become an impersonal man? If not, then give up your objection forever!

On the principle of the objection, the saints and "the Son of God" himself, must depersonalize just so far, and just so fast, as they become like God! The idea, fairly applied, would compel us to take the ground of the most arrant spiritualizer, and deny that "there is any personal Jesus in the universe! Then let it be abandoned by all sane persons.

2d. It is objected that God fills "heaven and earth."

Answer: So does Jesus fill the church—not by a personal presence, but by his gifts, graces, and operations! Amen.

3d. That Jesus said, "I and (my) Father are one."

Answer: I and my wife are "one!" So says the word. But this is only "*one flesh*." Very true; but it is so much the better, for it is a unity that must admit of distinct identity and personality. Furthermore, "He that is joined to the Lord is "*one spirit*." This oneness never yet absorbed either the Lord or his saints. Our Lord prayed to God that his people may be *one* "as we" are. John xvii. 11; x. 30. The *plurality* is as distinctly acknowledged as the unity. Deny this who can!

4th. That this idea makes God a great man!

Answer: No, this is altogether in your imagination; for it no more makes God a man than man a God! It present them both to our minds as they stand revealed by inspiration.

5th. That Prof. Bush, the Swedenborgian, and those who make "Jesus, Jehovah," quote Scripture to prove it. Yes; but they quote it partially. They leave out those parts which are essential to the sense of the divinely perfect whole.—So did Satan in the temptation.

6th. That "God dwells in light."

Answer: So does his Son. Thus it was on "the Holy Mount"—thus it was "in Patmos." When he shall "come again," he will come "in the glory of his Father." This shekinal glory—this uncreated moral splendor, is the radiance, the encircling light in which he dwells. But what can transcend the absurdity of talking of the glory of a being that has *no identity*! As we can not rationally speak of "the glory of the sun" without embracing an idea of the sun, as a distinct object; so neither can we speak of our Lord's coming in "the glory of the Father and the holy angels," without implying their actual, distinctive existence. Their distinctive being is then as certain as the Bible is true. Jehovah and Jesus—God Almighty and his Son, are not "first principles descending into last principles!"

Admitting what is thus proved, we can understand how and why "God sent his Son"—why Jesus prayed to him, and how our Lord could redeem us "to God by his blood;" but deny this, and then the gospel doctrine of the atonement is but a Swedenborgian fable, and the resurrection a Shaker *phantasy*—all in appearance only!

Again, admitting the Bible view, we must believe that the saints, when "renewed in the image" of God—"fashioned like unto Christ's glorious body," will have an eternal identity—a glorious personality. But, if the opposite, spiritual

method of interpretation, be true—if the union of Jesus with Jehovah absorbs him, then the union of the saints with Jesus may absorb him; and the saint's personality (except you can block the wheel) may at the next revolution go to the Boddhist's "Nejban"—*utter and eternal non entity*!!

But No! "Abraham, Isaac and Jacob," and all "the called, the chosen and faithful," are to be "seen in the kingdom of God," under the reign of Jesus, "the Son of David according to the flesh;" but still "the Son of God," God and the Lamb are neither lost nor overlooked amid the revealed glories of that kingdom. We "SHALL SEE GOD," and bask in the light of "THE LAMB!" J. B. Cook.

For the Harbinger.

The Psalms Versified.

PSALM X.

Why, Lord, dost thou stand off so far,
When we in times of trouble are?
The wicked persecute the poor;
His heart is proud—he feels secure.

II.

The wicked boasts, and joineth hands
With men possessing gold and lands:
Let them be taken in the snare,
They for the righteous do prepare.

III.

The covetous forgets the Lord;
The wicked cares not for his word:
He'll have no God, himself beside—
And so he stalketh in his pride.

IV.

His ways are always hard to bear:
God's judgments far from his sight are:
He puffs at foes, and thinks that he
Shall stand for aye, from sorrow free.

V.

His mouth is full of fraud and guile,
And cursing too; and mischief vile,
And vanity are 'neath his tongue:
For evil work his soul doth long.

VI.

In lurking places he doth sit;
In secret he doth sin commit:
The innocent he slays—the cries
Of poverty, he doth despise.

VII.

Like as a lion lies in wait,
He seeks to catch into his net
The poor: humility he'll feign,
If he, thereby, his ends can gain.

VIII.

God hath forgotten—thus thinks he—
He hides his face—he sees not me—
Lift up thine hand, O God! arise;
Regard the humble when he cries.

IX.

Why do the wicked God condemn?
They think his eyes are not on them
While they their wicked deeds perform,
And crush the poor man as a worm.

X.

But though in their own hearts they say,
God sees us not, we'll have our way—
The Lord beholds their harm and spite;
And with his hand he'll them requite.

XI.

The poor commits to Thee his part:
Help of the fatherless, Thou art!
Avenge him, Lord; break thou the arm
Of him who purposes his harm.

XII.

For ever and forevermore
The Lord is King—we'll him adore!
Perish'd are sinners from the land
Prepar'd for saints by God's own hand.

XIII.

Lord, thou hast heard the meek man's prayer;
Thou dost his heart for thee prepare:
The fatherless and the oppress'd
Shall in the Lord securely rest.

H. HAYES.

Selected.

ON THE ACT OR COVENANT OF RELIGIOUS CONSECRATION.

No one can reasonably expect to make much advancement in religion without a permanent and devout personal consecration. Unless the Christian is willing to make such a consecration, and unless he actually adds the execution of the thing to the desire or willingness to do it, by a formal and decisive act, we can see no encouragement that he will reach those results of personal inward experience, which are so abundantly indicated in the Bible.

1. This consecration of ourselves to God, should be made **DELIBERATELY**. It is not reasonable to suppose that God would be pleased with a consecration made thoughtlessly and by blind impulse, rather than by deliberate reflection. Man has deliberately rebelled and gone astray, and it is due to himself and his Maker—it is due to truth and holiness, that he should deliberately and reflectingly submit and return; that his repentance of sin should be accompanied with a clear perception of his sinfulness; that his determination to do God's will should be attended with some suitable apprehensions of what he requires; and that his fixed purpose of future obedience should be sustained by the united strength of all appropriate considerations.

2. This consecration must be made for **ALL COMING TIME**. * * * [That faith which is necessary to a true and unreserved consecration in the present tense, is also sufficient to commit] all the emergencies of the unseen and untried future into the hands of God, who has said, "I will never leave thee nor forsake thee." Heb. xiii. 5.

3. It may be remarked again, that the consecration, including our bodies as well as our spirits, and our possessions as well as our persons—all we are and all we have, all we can do and all we can suffer, should be made *without any reserve*. It is true, that in our present state some things are needful for us, but our heavenly Father assures us that he is not ignorant of it. * * * * Consecration without reserve implies, that we are not only to give up our persons and powers to be employed as God wills, but also to endure or suffer as God wills, without presuming to dictate to him in the smallest respects, and without any will or choice of our own.

4. Finally, in the full conviction that no efforts or purposes of our own will be available without divine assistance, we should make the consecration in reliance upon divine truth—recognizing, on the one hand, our own entire weakness—and at the same time fully believing, on the other, in the willingness and readiness of God to aid us in every time of temptation and trial. A consecration made without a distinct recognition of our own insufficiency and without the expression and the reality of reliance on God alone as our only hope, would be wanting in the most essential element. It would necessarily fail of the divine blessing, and could not result in any good. "Lay it down to yourself as a most certain principle," says Dr. Doddridge, "that no attempt in religion is to be made in your own strength. If you forget this, and God purposes finally to save you, he will humble you with repeated disappointments, till he teach you better."

A consecration thus deliberately made, including all our acts, powers and possessions of body, mind and estate, made without any reserve either in objects, time or place, embracing trial and suffering as well as action—never to be modified and never to be withdrawn, and which contemplates its fulfilment in divine and not in human strength, necessarily brings one into a new relationship with God of the most intimate, interesting and effective nature. It is not easy to see

how a soul that is thus consecrated can ever be deserted. Divinity is pledged in its behalf; and in all times of temptation and trial, when clouds and storms hang darkly and heavily around, there will always be a redeeming power, a light in the midst of shadows, the shining of the bow of promise.

In the conclusion of this subject, I would introduce another short passage from Dr. Doddridge:—

"I would further advise and urge," he says, "that this DEDICATION should be made with all possible solemnity. Do it in *express words*. And perhaps it may be in many cases expedient, as many pious Divines have recommended to do it—in writing. Set your hand and seal to it, that on such a day of such a month, and year, and such a place, on full consideration and serious reflection, you came to this happy resolution, that whatever others might do, you would serve the Lord."—*Upham*.

[Reader, do not neglect this important matter, for Christ has said, "Whosoever he be of you that forsaketh [or renounceth] not all that he hath, he cannot be my disciple." Entire consecration is your most "reasonable service." B. M.]

*Rise and Progress, chapter 17.

ROMANISM IN THE 19TH CENTURY.

[CONCLUDED.]

Under the ministry of Von Abel, the Catholic churches and institutions were withdrawn as much as possible from the secular clergy, and put into the hands of Monks of the regular orders; and every conceivable method was resorted to for the purpose of annoying and vexing and weakening the Protestants, both in the churches and schools.

A little more than two years ago, a large and well endowed gymnasium for the education of boys in the city of Spire (where Protestants first received their name, the very Antioch of Protestantism) of which the Protestants had held an undisputed possession for three centuries, was violently wrested from them by a mere act of arbitrary power and given to the Catholics. Full scope was given to all the Catholic societies for the propagating of their faith; foreign associations for this purpose were allowed free access to the Kingdom; they were encouraged to collect congregation, to build churches, to make proselytes even from among Protestants, and to enter Protestant congregations for this purpose; while, in respect to Protestants, just the opposite course was pursued. Foreign societies were not allowed to carry their operations at all into Bavaria. Protestants were not allowed to gather congregations or build churches or make proselytes; and they were restrained every way in the enjoyment of privileges which by law had been secured to them for centuries. These oppressions were all practiced with Satanic ingenuity under color of law and in pretended accordance with a constitution which professed to guarantee religious liberty.

For example, if Protestants wished to form a new congregation, they were told they could not form a congregation till they had income enough to support a pastor and other expenses of public worship, and if individuals offered the support, it was alleged that individuals in law were not a congregation—that is—a congregation could not be incorporated till it had so much money, and a congregation could have no money till it was incorporated; in short, notwithstanding the constitution guaranteed freedom of religious worship, no new Protestant congregation could, under any circumstances, come into existence. The poor Protestant congregations were forbidden to receive help from the Gustavus Adolphus Society, under pretext that it was a foreign association dangerous to the State; and when an individual

sent money to a poor congregation, it was immediately seized by the police to be restored as they said to the donor. The Lutheran and Reformed churches, were recognized in the constitution as Christian churches, and this was made a pretext for prohibiting among them any private meetings for prayer or worship—a privilege that was allowed to Baptists and Jews—because they were not recognized but only tolerated. Thus the greater the liberty the less the privilege. Protestants were forbidden to change their location, or build new churches, or worship in any churches but their own; and when congregations increased beyond all the capacity of the church edifice to contain them, they were not permitted either to colonize, or to build a new church, or enlarge the old one; and all this under a government which has a constitution, and the constitution of which professes to give the same religious liberty to all, and expressly recognizes as Christian churches the two largest Protestant communities in the country.

A small congregation, which had only a very poor and old church at a great distance from them, asked leave of the government to worship a few times in the year in the spacious church of a sister congregation which was near to them, and to the use of which they were more than welcome; but the government roughly rejected their request. A poor congregation, unable to support a pastor, asked leave to attend worship in a neighboring town, or at least that the pastor of that town might be permitted occasionally to come and preach to them; but both requests were peremptorily refused, and the most which could be obtained was, that the Pastor might visit them occasionally to perform baptisms, marriages and burials, but under no pretext to preach a sermon or hold public worship.

The Protestants requested that the law against proselyting minors might be applied to the protection of their children who were inveigled from them by the Romish priests; but they were told that the law applied only to the civil change in their external relations, which could only be recognized after they became of age, and not at all to their religious preferences as such. Two Protestant pastors, and Prof. Harless of the University of Erlangen were dismissed from their offices for boldly protesting against those tyrannical perversions of all law to the oppression of Protestants.

All the soldiers of the army were required to kneel to the host as it was passing. The Protestant soldiers protested against this as compelling them to idolatry; but the government gave no heed to their remonstrances. The Protestant clergy presented their united petition against this gross outrage on the religious freedom of the members of their churches, but they were rebuked for their temerity. One of the pastors preached with the spirit of Luther against this violation of all law and decency—and he was turned out of the ministry and sentenced to a year's imprisonment for his fidelity.

The same series of oppressions were taken in regard to the press, which had been so effective in its application to the pulpit; and the post-office was ordered to prevent the circulation of foreign journals.

All this shows what can be effected by the papacy, in the middle of the nineteenth century, under a government which has a constitution, and pretends to give religious liberty to its subjects. The same process has been going on in France at the same time; and with nearly equal rapidity, though not with quite so much success. The constitution and laws are so interpreted and executed as to give every thing to Papists, and take every thing from Protestants—all the liberties belong to the Papists, all the restrictions to the Protestants—the crimes are committed by the Pa-

pists, and the punishments are all inflicted on the Protestants. The law, in theory, protects them equally, but in practice all the privileges go to one party, and all the penalties to the other.

It was my plan to go on and give a like representation of the various doings of Romanism in Switzerland, France, Great Britain, and the United States. But such a course would swell this report to an unreasonable and wearisome length.

Suffice it to say, that they have been doing in France the same things that they have been doing in Germany, without, as yet, meeting with any Lola Montez to stop them in their career; and that their efforts in England and the United States, have been equally busy and efficient, though a little modified to adapt them to the different state of things which exists in these countries. The Jesuits, who at first engaged in Missions to the heathen, and broke new ground with much boldness and power, now limit their Pagan Mission efforts mainly to tagging round in the track of Protestant Missions for the purpose of breaking them up.

In conclusion, I would make a few suggestions as to the duty of Protestants in the present crisis of the efforts of Romanism.

It is obvious that the great final conflict between the powers of light and darkness is near, and soon we shall be in the midst of the battle. In this country, where the church is wholly severed from the State, it may be conflict of opinion merely, and the effusion of blood may be avoided. But in Europe, where the church is a part of the State, where the church property is held by the State, and where for centuries, political and ecclesiastical affairs have been most intimately blended and commingled, they can hardly escape without recourse to arms. Blood will there be spilt, and governments overturned, before the way can be prepared for the great conflict of opinion, which is to succeed, and for which, we in this country, are already in a good measure prepared.

The strength of Romanism has always consisted in its unity—the weakness of Protestantism in its division. Rome has the strength of despotism, Protestantism the weakness of democracy. With ten times the amount of individual energy and intelligence that can be found in Romanism, Protestantism has never marched forward with the same phalanx steadiness. Protestants are always hindering and opposing each other, a weakness of which Romanists are seldom guilty.

Protestants must learn in this great conflict, to bring their individual strength and energy to bear unitedly on their one great object.

How shall they do this?

1. They must learn the higher point of union, which actually exists, independent of and superior to all denominational diversities, namely: the warm, all absorbing love of Christ, and love to the souls of men.

2. They must not thwart, nor hinder, nor stand in the way of each other's efforts for good.

3. They must be tender of each other's reputation.

4. There must be the same courtesy and politeness in the intercourse of religious denominations, that well-bred gentlemen feel themselves obliged to observe towards each other in the intercourse of society.

5. The devotional spirit must be the predominating spirit in all religious affairs.

Respectfully submitted,

C. E. STOWE.

Cincinnati, O., March, 4, 1848.

LONGEVITY.—Mrs. Mary Bacon, aged 108 years, died in this city on Monday afternoon last, at her residence in Westminster street. She was probably the oldest person in the State, as she certainly was in this city. The accuracy of her age seems to be placed beyond controversy by the following record

in the office of the City Clerk: "Mary Mathewson, daughter of John Mathewson, and Phebe his wife, was born at Providence the 10th day of June, 1740." She was married early in life, and not long after left a widow. She had two children both of whom died young.

At the time of her death she had no nearer blood relative than the grand children of her brother, the late Colonel John Mathewson, who died in 1836, aged 73 years, and who is well remembered by many of our older citizens as an active and conspicuous man in his day. He owned nearly all the land now known as Point Pleasant. Mrs. Bacon enjoyed tolerable health until a few weeks previous to her death. Her departure from time was attended with no sickness, no pain. "Of no distemper, of no blast she died; but fell like autumn fruit that mellowed long.—*Prov. Journal.*

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, July 22, 1848.

ANNIVERSARY CONFERENCES.

(Continued.)

On reading our remarks last week, on this subject, doubtless many good brethren have been led to inquire, what harm can there be in this organization? we see no evil in it, but think if properly conducted it may be productive of much good. We answer, that there are many ecclesiastical organizations now that have come to maturity, and are strong and popular in the world, that are full of harm; but once, in the days of their infancy, humility and purity, apparently they were as harmless as the infant organization of which we are speaking; and reasoning from analogy, give that organization age, or power and influence, equal to similar organizations around it, and it would be no less harmful than they are: for like produces like, and the same causes produce the same effects—and such organizations, invariably, though humble and apparently harmless in their beginnings, have resulted in incalculable harm to the cause of God. They have been the unrighteous means of dividing the flock of Christ into sectarian parties; and have become the strongholds of error and opposition to the simple order and pure doctrine of the New Testament.

But it is not our prerogative to introduce an order of things into the church of God which is not taught in his word. When any thing of that kind is presented, instead of giving it our countenance because we can see no real harm in it; we should faithfully inquire whether it is in strict accordance with the order of the New Testament; and if it is not, then we should reject it at once. The organization under investigation, is not taught in that Book, consequently, as New Testament people, we should discountenance it.

But, says one, we are to judge a tree by its fruits; and following this rule, I am sure this Anniversary conference organization is right; for its fruits have been love, joy, peace, good feeling, the strengthening of each other's faith, and such like things. But stop, brother—From the thorough knowledge we have of the nature of this kind of trees, and the fruit it bears, we assure you that it has not yet borne much, if any, ripe fruit: it is quite too young and tender for that; it must have age and strength before it can bear full grown ripe fruit. This love and good feeling, etc. of which you speak, instead of being the real fruits of this organization, were the natural result of the renewal of Christian acquaintance, the honesty and purity of heart, and a hearty participation in the religious exercises of the

meeting. And besides, if such fruits are to be made the infallible evidences of the correctness of a theory, then every theory, from that devised by the man of sin, down to that practised by the licentious spiritualizers, can be proved correct; for all can tell of their love, good feelings, joy, strong faith, zeal, etc., and none will make higher pretensions to all these than the latter deluded class. Such things weigh not a feather in the scale in proving the correctness of a doctrine or practice of the church. They must be tested by the plain word of the Lord, and if it does not sustain them, they should be rejected: this organization is not thus sustained, therefore it should be abandoned.

But I am confident, says one, that the blessing of God attended the conference, therefore the organization must have been according to his will. If the blessing of which you speak is an evidence of the correctness of the organization of the conference, then every ecclesiastical organization in existence is correct, or according to the will of God: for the members of each can speak of more signal blessing than those to which you refer. God always blesses the humble, zealous and honest minister or christian; not however to show his approval of the organization, creed or party to which they belong, but as a reward of their integrity of motive and faithfulness in doing his will.

But, replies another, the cause was suffering, and it was necessary to do something to save it from disgrace and ruin at this perilous hour, and we believe this organization is just what is wanted to meet this emergency. But, brother, did not God know that his cause would be thus perilled in the last days, and did he not make full provision for its safety and regulation, or did he leave this work for us, poor, ignorant, finite creatures, to perform? Common sense teaches you better. Then, if he has made full and perfect provision for the regulation of his cause, our duty is to yield implicit obedience to his law, and not be engaged in devising new measures to accomplish his will; and besides, every plan of ours, adopted as a rule of action of the church, is an infringement on the rights of the great Lawgiver, whose sole prerogative it is to give laws and rules for the regulation and government of his church.

But there is no end, and but little light in this kind of reasoning: one 'thus saith the Lord,' or one Bible example to justify such organizations, is better than everything else. Could either be presented we would say no more in opposing these measures; but would lend all our powers for their support; but as no such evidence exists, we feel in duty bound to strenuously oppose them.

The simplicity of the economy of God has been a stone of stumbling to the church of every age.—They have not been satisfied to submit to its few plain simple rules; and have, according to their own exalted views of things, devised plans of their own, to the utter neglect of the economy of God—and the unhappy result is seen in the division of the church into numerous hostile parties, with all the evils attendant upon such divisions? And shall we lend a hand to justify and strengthen the very cause of those divisions? We shall, just so far as we go for an ecclesiastical organization separate or different from the church.

When once we commence making rules or legislating for the church, we adopt the broad principle of expediency, and open wide the door to the chair of the pretended successor of St. Peter: there is no limitation to this kind of work: and its evils are incalculable. Let us therefore abide in the truth, keep within the safe boundaries of the Bible, and all will be well—for "as many as follow this rule," peace will be upon them—they will be "blessed in the deed."—(To be continued.)

CONFERENCE AT BUFFALO.

On another page will be found a report of the acts of the conference recently held in Buffalo, and some of the doings of the church in that place. In reference to the same we remark, that the conference was very thinly attended by ministers and brethren from abroad, owing probably in a measure to the busy season of the year, and the knowledge that our brethren from the East and West would not be there. Bro. Rolinson, Bywater, Crawford, Turner, McWilliams and the writer, were the ministers present; also, Bro. Galusha, Saturday evening and on the Sabbath. All appeared steadfast in the faith of the near coming of the Lord, and none more so than Bro. Galusha, reports to the contrary notwithstanding. For the satisfaction of inquiring minds, we would say, that Bro. Galusha entertains the same faith relative to the advent that he has for a few years past, and his relation to the church, and position relative the advent cause are the same.—The duties of his farm, however, have confined him at home for some time past. We hope he will again see his way clear to enter the field, which greatly needs his efficient labors at this trying time.

The religious exercises of the meeting were generally instructing, comforting and strengthening to the saints assembled, who, as a general thing, appeared to be grounded and settled in the truth.

A friendly difference of opinion was manifested relative to the business transactions of the meeting. Some thought it necessary to organize a conference to provide for the wants of the cause in Western New York. We objected to the measure because there was not a general representation of the churches in Western New York present—the conference being chiefly composed of the Buffalo church—and because incalculable evils have invariably been the legitimate fruit of such bodies; but chiefly because the word of God justifies no such organizations separate from the church, and we should not act in matters of this importance without a divine warrant to sanction our doings.

The conference however was organized, and proceeded in its business, being opposed by us in nearly all of its acts, until Bro. Bywater became convinced that it would be wrong for him to go any further with them, and accordingly withdrew his connection.—The conference then adjourned, without accomplishing anything, further than what is reported in the minutes.

A part of the Buffalo church, feeling anxious to carry out certain measures which they had designed to present for the adoption of the conference, requested the privilege of one hour for that purpose. Accordingly, Sabbath afternoon, when the congregation was large, and more ministers and brethren from abroad than at any previous meeting,—after prohibiting all ministers and brethren except those belonging to the Buffalo church, from taking any part in the matter, certain resolutions, which had been previously prepared and written out, were passed, without investigation, or calling for the negative in every case, by a vote, if we counted correctly, not exceeding ten, and, in some instances, seven, members of the Buffalo church.

These acts of the church being concluded, after hearing a practical and instructive discourse from Bro. Galusha, the Supper of the Lord was eaten by those who expect soon to eat bread in the kingdom of God. We then "sang an hymn," and closed the exercises of the day, when we left for home. May we soon meet again, not in conference where we honestly differ on points of duty, but in the kingdom of God, where we shall be forever united and happy in understanding and submitting to the commands of God.

STRONG DELUSIONS.

When people will not listen to truth, means to deceive and lead them into fatal delusions are never wanting. Under certain circumstances "God will send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." This tremendous truth we think was never more generally exemplified than in this age of the world; and at the present, in no case in a more striking manner than in respect to the revolutions of Europe.

Before the recent political earthquake shook the world, men of all creeds saw, or thought they saw, in the universal peace of the world, sure indications of the dawn of the Millennium. But when revolutions and wars commenced, by some strange process, these same partisans saw in this warlike state of things, convincing evidence of the near approach of that day!

France, after driving her proud king from his despotic throne, and declaring for "Liberty, Fraternity, and Equality," has been hailed as the "model Republic." The people have been considered sufficiently enlightened to preserve their independence—too pure and wise to fight each other. But now, after the Parisians, in cold blood, have murdered each other by thousands, and filled their city with blood, this very horrible work of the bottomless pit, is hailed by many as a very favorable omen of the triumph of liberty. They think it will awe into quiet and lamb-like submission the spirit of misrule and sedition, which set in motion these elements of discord and death.

Deceived mortals! we heartily pity their blindness. They put darkness for light, and light for darkness, just as their fabled millennium demands, for its support. They should know, that gross ignorance, rank infidelity, and foul licentiousness, are the ruling spirits of France. And these revolutions under the name of republicanism, and these outbreaks, and bloody measures, are but the overflowings of those deep and foul waters of the pit. Though they may be restrained for a little while, they will again and again break out with increased fury, until no human power can restrain them; and devastation and ruin will fill the world.

Let no man deceive you by a wrong application of these things. Whatever different aspects they may wear at different times, let it sink deep into your heart, that they are sure tokens of the near approach of that day of trouble when Michael will stand up, to destroy the wicked nations of the earth, and deliver all the saints from the power of the enemy, and give unto them their long promised and greatly desired inheritance. And their united and ardent prayer is, "*Thy Kingdom come.*"

To Correspondents.

J. R. We cannot see that the quotations you have made are applicable to the case for which you design them: we therefore cannot see the propriety of publishing your communication. It can do no good to build up a theory by a forced or wrong application of scripture.

H. Parker. By reflection you will see that we could not well do otherwise than to publish the decision of the church; and being unacquainted with facts and persons, it would not be reasonable to expect us to publish a counter statement from one person. You may be an injured man—we know not the merits of the case; and feel confident that counter statements from the parties will never give the true light of the matter. As you say you "expect something will be done soon" to "settle the matter," it does seem advisable to omit the publication of your letter, at least until you see what can be done to

have the whole matter amicably and righteously adjusted.

W. J. If we had no other reason, your threats would be sufficient cause for declining your article. We never publish any man's communication when he threatens us if we do not.

The brethren at Victor solicit preachers traveling east or west, to call on them and preach the word of life. They would be glad to have appointments sent before they reach the place. Call on I. Marsh or L. Boughton, we think about a mile north of the village.

The brethren at VanBuren, Onondaga Co., solicit a call from Bro. Bywater or Bro. Bates, or some other of the Lord's servants, to preach to them the glad tidings of the kingdom.

Notices of Publications.

We have just received, and cheerfully recommend the following valuable work to every family: they will find it both interesting and instructive:—

THE PHRENOLOGICAL AND PHYSIOLOGICAL ALMANAC FOR 1849. Containing illustrated descriptions of many of the most distinguished characters living. 200,000 copies sold annually. Price, single copy, 6½ cents. Fowlers and Wells, Clinton Hall, 131 Nassau Street, New York.

"The contents of this Annual for 1849, are exceedingly interesting. Besides much interesting matter on Phrenology, Physiology, Physiognomy, and Magnetism, it contains portraits or likenesses of Napoleon Bonaparte, Washington Allston, Emanuel Swedenborg, Eliza W. Farnham, Dr. Andrew Combe, Laura Bridgman, the deaf and blind mute, Oliver Caswell, do., Professor F. A. D. Tholuck, Hayden, the great Historical Painter, John A. Murrell, the Land Pirate, W. H. Blaney, M. Emerson, Alexander McLeod, of Canadian notoriety, John Haggerty, Murderer, Portraits of two Boys, Nicholas, present Emperor of Russia, Joseph C. Neal, I. T. Reed, Calvin Edson, the Living Skeleton, John B. Gough, the celebrated Temperance Lecturer, &c.

THE YOUNG PEOPLE'S MIRROR, and American Family Visitor. Fifty Cents per Annum. E. Walker, Publisher, New York.

This is a valuable monthly sheet, which we commend to the patronage of all, especially the young. It contains many engravings, and much useful reading matter.

INSURRECTION IN PARIS.

Speaking of the late insurrection and slaughter in Paris, the London Times remarks:

"Every species of artifice was employed to convey communication. The pails of the milk-women, the couches of the wounded, and even the coffins of the dead, were found filled with gunpowder and cartouches. Large sums of money in gold and notes, were discovered on the persons of men, apparently in extreme poverty, and young children. The women of Paris took a most active part in the struggle. They conveyed orders and signals through the hottest fire. They carried off the wounded; some of them perished in the barricades or fired from the houses on the soldiers; while some are even reported to have inflicted the most refined barbarities upon their wretched fellow-citizens who had fallen prisoners into their hands. None were spared by the chance or the indiscriminating fury of this general slaughter. The Archbishop of Paris, who in the sublime exercise of the most awful duties of a Christian priest, sought to bring back that outrageous multitude to reason and peace, was basely shot from the back of a barricade;

and the Gen. Megrier, who had survived the numerous campaigns of Africa, fell in like manner at a parley with the savages of the Faubourg St. Antoine. Strange and terrible overflow of the strongest passion and emotion of human nature. So vast and horrible a desolation wrought in the heart of a city by the hands of her own citizens the world has not witnessed in the whole survey of historic memory; and the arms of a stranger and an enemy would have been devoted to eternal infamy if they had inflicted so awful a chastisement on the great city of Paris. None but herself could punish her iniquities or inflict her doom."

Correspondence.

Conference in Buffalo.

The Conference of Second Advent believers, called to assemble in Buffalo, July 6th, assembled at the Advent Chapel, on Delaware street, at 2 P. M. July 6th. The opening discourse was preached by Bro. Robinson, who preached again in the evening.

Friday, July 7. Conference met at 9 A. M., and at 10 A. M. After spending an hour in prayer and social exercises, the conference organized by electing Bro. B. Turner the pastor of the church, to the chair, and H. Tanner for Secretary—and it being the design of this conference in its business meetings to inquire into the wants of the cause in Western New York, and to devise means to supply the same, Bro. Bywater addressed the meeting on the general features of their wants, showing the wants of many places and calling on brothers who have the means to come forward to their help, and assist to send laborers into the vineyard. Bro. Robinson then addressed the conference, advocating that the church should work with the Lord—and after the Lord had chosen the laborers that the church should join and send them forth into the vineyard, as in primitive times, and see to their support when sent into new and poor places, that the work be not hindered, and at the close of his remarks he offered the following resolution:

Resolved, That this conference choose a committee of five brethren, to bring before them some form of action, and to digest the business generally which may devolve upon this conference to act upon.

The resolution was seconded by Bro. Hines, and was fully discussed by Brn. Bywater and Marsh in the negative, and Robinson, Hines, and Tanner in the affirmative, and passed by the conference, and three of the committee called for by the resolution, Brn. Bywater, Robinson and D. C. Turner were chosen by the conference, and the remaining two were deferred till a subsequent meeting.

A letter was read by the secretary, received from Bro. Himes, and addressed to the conference, and the following resolution was submitted:

Resolved, That while we deeply sympathise with Bro. Himes in the afflictions which prevent him from meeting with this conference, yet we rejoice to hear from him by letter that his faith is unwavering and his hope pure that the coming of the King of kings is at hand—and pending this resolution a motion was made to adjourn till after the afternoon service, and on motion adjourned.

Friday, July 7. Conference re-assembled at half past 2, P. M., agreeable to adjournment. Sermon preached by Bro. Crawford from Fredonia, after which a short season of social exercises, and the business was called to order again by the chair. The minutes of the last meeting were read and approved, after which the resolution pending at the adjournment, sympathising with Bro. Himes, was called up and passed. Bro. Robinson then offered the following resolution:

Resolved, That the former reasons of our first faith and love in the Advent cause, consisting of the fulfilled, historical and miscellaneous prophecies and signs of the Advent nigh given by the Savior and his apostles, are as many, plain and strong as ever; and if they were any ground of our faith then, they are equally so now, and will be till fulfilled in the coming and kingdom of Christ. Seconded by Bro. Bywater, and after some discussion was passed.

On motion adjourned. Re-assembled in the evening, and sermon preached by Bro. Marsh on church government and duties of church officers, to a full congregation.

Saturday, July 8. Conference re-assembled at 9 A. M. and continued in social worship till half past 10, when the business department was called to order by the chair, and the minutes of the previous meeting were read and approved—and without any motion before the house, Bro. Bywater arose and addressed the meeting at some length, saying that he dissented from all the action of the conference so far, and had only gone with it on the ground of expediency, and was satisfied that it was all wrong and should be all thrown by that had been done in regard to committees and resolutions, or parliamentary action of the church. Bro. Marsh then addressed the meeting at some length and opposed the action of the conference, and deemed it an evil, and went ahead to show what would be the result of the matter if carried out, and opposed the raising of funds to induce brethren to go out into the field, because that all the funds which would be raised were now already in the churches, and opposed this conference acting in unison with the conference east. But Bro. Marsh further said that if his brethren should go on, he would not be one to divide or draw off, but would pray God to unite us all; and he felt also in good feeling and love with the eastern brethren, while, at the same time, felt that they had done wrong in their conferences.

Bro. Robinson then addressed the meeting, and called on Bro. Marsh and Bywater to present a better way of business to accomplish the same end. He further said that on that side of the question, for order and organization and unanimity of action in the cause of Christ, he felt equally sure that conscience and principle were equally at stake as on the other side, which had steadily opposed the organization of this conference—and that he felt that the good of the cause and its efficient prosecution in Western New York, was depending in a great measure upon it and upon our action here. He also fully explained the cause of the action of the eastern conference which had been alluded to, and justified it in consequence of the failure of Bro. Himes' health, and the consequent embarrassment of the Herald office. He said that the extensive duties and arduous labors of Bro. H. in the Advent cause had now rendered him unable to labor, and that the prompt and united action of all was needed to supply the place and save the Herald office from embarrassment.

The chair then called upon the members of the business committee, which had been appointed thro' their chairman, Bro. Bywater, for any report which they may have for the action of the conference. Bro. Bywater said he would present some business, but not in accordance with this conference as now organized, and went on and stated his own plans and arrangements, and said that his arrangements were made to go with the Western tent. He further stated much more which he expected to do, in accordance with calls made by brethren for meetings; but it not being in accordance with this conference no minutes were taken of it. He afterwards added that he and Bro. Pinney had made the arrangements with the tent; but if the brethren in Western New

York preferred any other one to go with the tent in preference to himself, or himself and Bro. Pinney, they would submit to them. It appearing impossible to proceed with the matters of business which was intended to be brought before this conference as organized, Bro. Robinson made a motion to adjourn the same without date, which was seconded and carried. So the conference adjourned.

Religious meeting of the conference was continued till Sunday evening, and preaching by Bro. Bywater on Saturday afternoon, and in the evening by Bro. Robinson; Sunday forenoon by Bro. Marsh, and in the afternoon by Bro. Galusha, who arrived on Saturday after the adjournment of the conference. Bro. Robinson also preached on Sunday evening, which was the last of the conference.

H. TANNER, Sec'y.

ACTS OF THE BUFFALO CHURCH.

Some of the church in Buffalo considering that the wants of the West had not been acted on by the conference, requested that an opportunity might be offered them of expressing their views on the great questions with which we are now connected, and the wants and prospects of the church in this region—and agreeably thereto a full meeting was called by Bro. Turner, to meet in the chapel on Delaware street, at 2 P. M., on Sunday, and as many as wished of brethren and friends from abroad were invited to assemble with them, but to take no part in the matters to be considered: and at the time appointed there was a full attendance of the church and most of those who were from abroad attendant on the conference, when Bro. Turner remarked, that in what action the church should take, they wished to be considered as speaking all they meant, and meaning full all they should say, and that in no case should any one charge or surmise that they held to or had any views covered, or that they meant to reach further than their literal language would seem to indicate, after which the following propositions were laid before them and a unanimous vote of the church given to each, separate and distinct.

First. In our view recent distress of nations by pestilence, famine and war, and the consequent bankruptcy, and suffering together with the perplexity arising from rapid revolutions in Europe and the shaking of the nations and the breaking up of parties, and the extension and rapid spread of the war spirit and gathering of the kings of the earth to that great day and battle of God Almighty, furnish such new additional and clear evidence that we are in the end of time, that our faith groweth exceedingly that the Lord is at hand.

Second. In our view, while these evidences are so striking that many of our opponents are confounded, and some confess that they are omens which warn mankind that the drama of this world's affairs are about winding up, it is no time for the Advent people to be doubting, languid, or cold in faith or works, but up and doing with their might as the Lord hath prospered them, to give the cause a new impulse and spread the light of prophecy and history before their fellow-men, with the least possible delay.

Third. In our view, as it was the speedy advent of our Savior, and the full and immediate preparation to meet him, which merged our individual and sectarian views in those most sublime and important subjects, and drew us together as a company of believers in peace and love without the jars of controversy till '44—so it is an indication of declension to elevate our peculiar views to the strife and division of the brethren, against which we caution and exhort our editors, lecturers and churches.

Fourth. In our view, there is so many calls for lecturers, in both new and old places, that the cause

must seriously suffer unless every brother who has health and ability, to feed the flock of God, and preach Christ where he is not known, will come forward and throw himself into the vineyard of the Lord—and every brother who has this world's goods, impart to the laborer, who is worthy of his hire, knowing that he who soweth bountifully shall reap bountifully.

Fifth. In our view, the cause in Western New York would be greatly aided by a committee of correspondence, who might obtain information of all who wish labor, and how much, and who are willing and wish to labor, and thus facilitate the intercourse between lecturers and the churches, and also to act as a committee on missions to receive and transmit the free-will offerings of brethren who may wish to give to aid the destitute brethren and churches far from them.

Sixth. We sympathise with all our lecturers and editorial brethren in their labors of love—particularly those whose arduous labors have impaired their health, and especially with Bro. Himes, whose extraordinary labors and sacrifices in the cause has brought upon him those afflictions by which he, in common with many others, now suffers.

Seventh. Inasmuch as by the enlargement of the Herald, and the publications of books, tracts, and charts, the Herald is involved in expenses and debts which embarrass it, in consequence of the loss of Bro. Himes' health and labors, by which those extra expenses were to have been met—and inasmuch as these arrangements grew out of the wants of the cause, and were what was urgently needed, and would be abundantly useful if taken off his hands and circulated: therefore, we will do our best to purchase and circulate them and recommend to the brethren in other places to do the same.

It was then requested by the church that the above views should be published in the Advent Herald and Advent Harbinger, as the views of this church, and a request was also made by the church that the secretary of the conference should furnish to the same papers a copy of the proceedings of the conference for publication, that all may the more readily see why the church in Buffalo should thus act in church capacity on these great questions.

In accordance with the expressed wish of the church in Buffalo, the above action of the conference held in this city is herewith furnished you for publication, though no vote of the conference was taken therefor, and also the action of the church in church capacity, it is requested should follow that publication.

H. TANNER, Sec'y.

N. B. We would request other churches in Western New York, who sympathise with us, and wish to unite in some concert of action, to sustain God's cause in their part of the field, to signify such desire through the two papers, Herald and Harbinger, and we will correspond.

H. T.

From Bro. J. C. Bywater.

[Bro. Bywater purposes to hold a series of camp-meetings with the Big Tent, and in giving his appointments (see last page) addresses a few words to his brethren in the section where the meetings are to be held:]

We want a general gathering of our brethren at these meetings, and we pray that they may come full of the spirit and power of the gospel, that we may be a mutual blessing to ourselves and the people where they are held. Our brethren will understand that these meetings will be attended with considerable expense, and we have no doubt but that it will be met. We go trusting in the Lord: for no man that fights the battles of the Lord goes to war at his own expense; it is God's cause, and we doubt

not but that he will furnish the means as fast as it is wanted. We do not ask you to back up God's promise to sustain his servants while engaged in his cause by your notes, nor by constituting a Missionary Fund, and appointing a Committee or Board to take charge of it. No; the Lord has made you the stewards and accountable agents of what he has committed to your care. We have no doubt but, with the love of Jesus in your hearts, you will see that we are not embarrassed in our labors to spread the glorious news of a coming Savior through the land.

I expect Brn. Pinney and Sweet will labor with me in all of these meetings, and we want also that all our brethren, both pastors and other evangelizing brethren, to attend and help us, as circumstances and their other engagements may admit. I think as our brethren in Chataque county wish a conference or two held with them in September, that Brn. Robinson and Marsh, and others, laboring near them, should attend them and make arrangements accordingly. I should be glad to attend the meetings there, but shall not be able to do so in September, but might perhaps, Bro. Pinney also, in October. Why not have a general rally in that county some where, as in '44? What say you brethren?

I would farther say that our brethren who come by public conveyance, can come from Attica and Batavia by stage; those coming from Rochester and that direction, and Dansville, can come on the Genesee Valley canal, and land at Piffardina; from thence they can come by stage every day; or, if our brethren will be there on Friday morning we will bring them to the ground with their tents, &c., as we shall send after the big tent.

We shall depend upon our brethren to carry the Tent from one meeting to another.

Brethren in the various places where the meetings are held, will see that the ground is prepared and boards in sufficient number to seat the Tent, &c.

J. C. BYWATER.

From Bro. G. W. Burnham.

BRO. MARSH:—I left Bristol, Vt., the first of June—spent the second Sabbath in June with the friends at Fort Ann, N. Y. Found a few names who are endeavoring to wait for, and do expect the Son of God from heaven. There was once quite a company in that place who were happy and united in this truth, but alas, the love of many has cooled amidst abounding iniquity. The third Sabbath in June I met with the precious devoted little flock at Cranberry Creek, N. Y. In that place perhaps there is a dozen who are "strong in God and the power of his might," looking for Jesus speedily to come. It is seldom that they enjoy the rich treat of a spiritual, decided Second Advent discourse, but when they do hear one they appreciate it, I assure you, and endeavor to give heed thereunto. They keep up their meetings steadily, and sing, "We'll go on." Brethren in the ministry who may pass through that section, are requested to remember the few sheep at Cranberry Creek, Fulton county, N. Y.

With my family I arrived at the residence of my wife's friends, Bocket's Bridge, N. Y., in season to attend a meeting on the last Sabbath in June, in the Christian Chapel. I had a large and attentive congregation. The people in that place and vicinity have had the light on this subject, and many were formerly much interested therein—but now only about eight or ten remain through all that section to lift their voice decidedly for, and live with reference to, the speedy advent of our Lord. This few love the news. True, God knoweth his own and may recognize others in that place, as children, who follow not particularly with us. Heaven grant it may prove so!

On the first and second Sabbaths of July, I met with the brethren and friends in Greenville, Green

county, and Westerlo, Albany county, N. Y., the field of my former labors. In each place they keep up their meetings faithfully and enjoy a good degree of interest. Bro. Teats, who resides at Westerlo, and who has long been a watchman on the walls of Jerusalem, labors among them. He feeds them with the word of God, and means never to hold his peace till God shall call him from the walls, or till with all the faithful servants, he shall see Zion established with eternal glory!

I spent the third Sabbath in July with Bro. E. R. Pinney's people, Seneca Falls, and enjoyed a good meeting with them. Bro. Pinney was present, having returned from New York a few days before, with improved health, strong in faith, giving glory to God. We partook of the Lord's supper at the close of our third meeting, and in the blessed hope of soon being served by the King himself at his table, in his kingdom, our hearts were made glad! From what I could learn of the state of the cause at the Falls, I should judge the brethren were generally steadfast. Bro. Pinney will remain with them, if God permit, through the remaining part of the summer.

Arrived safe to this city and called on Bro. Marsh and family, whom, after a separation of nearly six years, I was rejoiced to meet with again and renew a precious acquaintance formed in other days. I remain hereabouts a few days, when, if God permit, I think to return East.

Yours in hope of eternal life through Christ,

GEO. W. BURNHAM.

Rochester, N. Y., July 17, 1848.

Conferences, Campmeetings, &c

There will be a Tent Campmeeting at Covington Centre, Wyoming county, commencing on Friday, August 11th, and hold until Tuesday or Wednesday of the following week.

Also a Campmeeting at Bethany Centre, Genesee county, August 18th, and held into the following week.

Also a Campmeeting in Springwater Valley, Livingston county, to commence August 25th.

Also a Campmeeting at Victor, Ontario county, September 1st.

And, the week following, at Wolcott, or vicinity, (if the brethren wish it), where Bro. Chapman may appoint; or at Seneca Falls, if desired.

The meetings will be held in the Big Tent. Brethren should come with tents and provisions.

J. C. BYWATER.

Appointments.

I will meet with the brethren in Friendship, Allegany county, on Saturday, July 29th, where Bro. Robbins may appoint; and at Cuba, Sunday, July 30th, where the brethren may appoint.

J. C. BYWATER.

A Field Meeting will be held on Sunday, the 30th of July, near the Village of Brooklyn, in Whitby, C. W. Brn. HOUGH, HENLEY, GRANT, and all other Advent preachers, who can consistently, are requested to attend.

L. C. THOMAS,
I. HESTER.

Bro. P. A. Smith appoints to hold meetings at Victor three times on Sunday, August 6th.

Donations:

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(Free papers, 348. Am't per year, at 75 cts. per Volume—\$512.00)

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Bro. Bywater has removed to Covington Centre, Wyoming county, where he wishes all communications directed.

Herald and Advocate are requested to notice.

Business Notes.

Wm. Griffith—Received and sent as ordered.

J. B. M., Baltimore—We have balanced your account to present time: nothing due. If you desire it, we will still send—free.

O. Adams—We think it was not received, as we find no trace of it on book.

J. Tryon—To No. 268.

A. N. Seymour—I do not know; but some over \$100.

R. Hemsley—Rectified.

G. Storrs—Send the Examiner to G. Dillabaugh, Matilda, C. W., and credit him and charge me 50 cents.

H. Young—The \$2 you speak of, if it was that you sent last January, was received, and duly acknowledged—which paid to whole no. 166; hence the balance due from 166 to 234, inclusive, would be, as on bill, \$2,62.

Remittances for the Harbinger.

J Emery J M Allen R W Pickard H Hitchcock J Chamberlain S Briggs W Lusk J Labore N Branch Jr A English H Young P Arnold R Polley A Southworth A Dunham no 289 A Tuttle E Tompkins P H Odekirk D Howard J Ludwig—\$1.00 each. J Kelsey Jr no 290 T Abbott S M Libbey—\$2.00 each. Mrs D B Lum W Herring B Coats D Barnes H Hopkins A Winans A Coons H Phinney B Lusk A Baker C W Robbins J B Clapp J Diffin—75 cents each. G W Daniels W Shoals J Morgan T Griswold—60 cents each. D Clow S Jones no 260—\$1.75 each. J T Townsend no 264 \$1.25. S Currier no 277 \$5.00. A Benton \$2.60. W. F. Church \$2.88.

LETTERS—S Choate J B Cook W Johnson H C Sargent E R Pinney J C Bywater H L Smith I I Leslie W Wright.

Second Advent Meetings.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ROCHESTER.—Meetings are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

BOOKS FOR SALE.

PRIMITIVE CHRISTIANITY, for Two Hundred Years. From the Writings of the Fathers. Compiled by D. I. Robinson.—Price, \$3 per hundred; 6 cents single copy.

A STATEMENT OF FACTS on the Universal Spread and Expected Triumphs of Roman Catholicism. 126 pp. Price, 15 cts.; discount by the quantity.

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MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HYMNS (without music).—Price, 33 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1645. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by Thomas M. Preble. Price, 12 1-2 cts.; \$3 per hundred.

SECOND ADVENT LIBRARY (New Series).

No. I.—THE SECOND ADVENT INTRODUCTORY TO THE World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his "Jubilee Hymn," by a Protestant Nonconformist Layman. 36 pp. Price, 4 cts.; 37 1-2 per dozen; \$2.50 per hundred.

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TRACTS ON PROPHECY.

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| 3.—Present Dispensation—Its End. | 8.—The New Heavens and New Earth. |
| 4.—What did Paul teach the Thess. Church about the Second Coming? | 9.—Christ our King. |
| 5.—The Great Image. | 10.—Behold, He Cometh with Clouds! |

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ARE THE WICKED IMMORTAL? in Six Sermons. Also, HAVE THE DEAD KNOWLEDGE? By George Storrs. Price, 15 cts.; \$10 per 100.

Foreign Intelligence.

BRIEF DETAIL OF THE LATE HORRIBLE INSURRECTION IN PARIS.

From Wilmer and Smith's European Times.

"From the moment of the establishment of the Republic of France in February last, we have never concealed from our readers our deep apprehensions of some sudden, frightful, political convulsion. Over and over again have we pointed out that the labor question would lead to some appalling results in Paris, and it is now our painful duty to describe one of the most frightful intestine conflicts which has ever been recorded in history. The massacre of St. Bartholomew in 1572, the commotions which took place during the revolutionary period from 1789 to 1795—the three days of 1830, or the last revolution, four months ago, have all been surpassed by the present insurrection in horrible atrocity and devastating carnage.

"On Thursday night, the 22d ultimo, the first barricades were raised, and the troops and the National Guards called out. On Friday the insurgents, for by that time the movement had assumed all the character of an open insurrection, possessed themselves of all that portion of the right bank of the river Seine, stretching from the Faubourg St. Antoine to the river, whilst on the left bank they occupied all that populous portion called the Cite, the Faubourgs St. Marcel, St. Victor, and the lower quarters of St. Jacques. There were partial conflicts, but the insurgents seemed to be occupied more at fortifying their positions than in actual fighting. On Saturday the National Assembly declared itself in permanence, and Paris was placed in a state of siege. The Executive power was delegated absolutely to General Cavaignac; and at half past ten the members of the Executive Government resigned. They declared that they should have been wanting in their duties and honor had they withdrawn before a sedition or a public peril. They only withdrew before a vote of the Assembly; and as the intelligence arrived of the slaughter of the National Guards, and the fall of one General after another, who was killed or wounded by the insurgents, the sensation became deep and alarming. Various proclamations were issued by Gen. Cavaignac to induce the insurgents to lay down their arms, but to no effect. The whole of Saturday was employed in desperate fighting on both sides. Except a lull during a frightful thunder storm in the afternoon of Friday, the conflicts were without intermission. On Saturday, however, the carnage and battles on the south side of the river were horrible. During the whole of Friday night, and until three o'clock on Saturday, the roar of artillery, and the noise of musketry, were incessant. In this frightful state of things the Assembly betrayed not a little alarm. Deputations from the Assembly were proposed to go and entreat the combatants to cease this fratricidal strife; but all the successive reports proved that the insurgents were bent upon only yielding up the struggle with their lives; and their valor was only surpassed by their desperate resolution. On Saturday night, at eight o'clock, the capital was in an awful state. Fighting continued with unabated fury. Large masses of troops poured in from all the neighboring departments; but still the insurgents, having rendered their position almost impregnable, resisted more or less effectually, all the forces which could be brought against them. The "red flag," the banner of the *Republique Democratique et Sociale* was hoisted by the insurgents.

"The fighting continued the whole of Sunday, with a fearful loss of life, especially to the National Guards. On Monday the reinforcements General Lamoriciere had received from General Cavaignac enabled him to hem in the insurgents in the eastern

part of the city; and although reduced to extremities, they still fought with incredible valor. It was thought, on Monday morning early, that they would surrender; but again the hope thus held out of the termination of the insurrection was not immediately realized. At half past ten on Monday the fighting was resumed; and it was only after a frightful struggle of about two more hours the Government troops every where prevailed; and the heart of the insurrection being broken, the insurgents were either shot, taken prisoners, or fled into the country, in the direction towards Vincennes. On Tuesday the insurrection was definitely quelled.

"The loss of life in this most unexampled conflict has been terrific. We are afraid that the predominating loss will be found to be far greater on the side of the soldiery than of the insurgents. No fewer than fourteen general officers have been put *hors de combat*, a greater loss than in the most splendid engagements of Napoleon. Amongst those who fell are General Negrier, and Generals Deart and Brea; Generals Charbonnel and Renault, and others, severely wounded. Four or five members of the National Assembly are amongst the killed, and as many more wounded. But perhaps the most touching death is that of the Archbishop of Paris. The venerable prelate, on Sunday, volunteered to go to the insurgents as a messenger of peace. Cavaignac said that such a step was full of danger, but this Christian pastor persisted. He advanced, attended by his two vicars, towards the barricades, with an olive branch borne before him, when he was ruthlessly shot in his groin, and fell mortally wounded. The venerable patient was carried by the insurgents to the nearest hospital in the Faubourg St. Antoine, where he received the last sacraments, languished, and has since died. The editor of the *Pere Duchesne*, M. Laroche, the translator of Sir Walter Scott's works, was shot in the head at the barricade Rochechoart, where, in the dress of an *ouvrier* he was fighting, with unheeded valor, at the head of a party of insurgents. It will probably never be correctly ascertained to what extent the sacrifice of human life in this fearful struggle has reached. Some compute the loss on the side of the troops from five to ten thousand slain, but we hope this is exaggerated. The number of prisoners captured of the insurgents exceed five thousand. All the prisons are filled, as well as the dungeons and vaults of the Tuilleries, the Louvre, Palais Royal, the Chamber of Deputies, and the Hotel de Ville. A military commission has already been appointed to try such as were found with arms in their hands; and they will probably be deported to the Marquesas Islands, or some transatlantic French colony. A decree has been proposed, with that object. We have not space to recount many acts of individual heroism. Many soldiers, mere boys, exhibited sublime courage. On the other hand, the savage cruelty with which the insurgents waged war almost exceeds belief. They tortured some of their prisoners, cut off their hands and feet, and inflicted barbarities worthy of savages. The women were hired to poison the wine sold to the soldiers, who drank it, reeled, and died. We would gladly turn from the details of the awful deeds which have been perpetrated. It seems to be believed generally, that if the insurgents had succeeded in following up their most admirably concerted plan of operations, and having advanced their line, and possessed themselves of the Hotel de Ville, and followed up their successes along the two banks of the river, that the whole city would have been given up to pillage; indeed, the words "Pillage and Rape" are said to have been inscribed on one of their banners. Not less than 30,000 stand of arms have been seized and captured in the Faubourg St. Antoine alone.

"Our readers will naturally ask, Where did all these arms come from? who organized this conspiracy? whence did the funds proceed when, it is asserted, were scattered profusely among the populace, in order to lash their courage up to the highest point of daring? It is not doubted that the means came from persons within the National Assembly. No one dares to name the guilty parties; but they are declared to be the same who got up the affair of the 15th May; and when M. Flocon, in the midst of the fearful struggle, endeavored to raise a feeling against strangers by his vile insinuations that it was foreign gold which was circulated to overthrow the Republic, he perhaps of all men knew from what quarter it proceeded.

"Contrary to general expectation, the provinces have been generally quiet. The only exceptions have been the Marseillaise; an *emeute* broke out there on the 22d, barricades were formed, and after the loss of about 50 National Guards, killed by the insurgents, the barricades were successively carried, and the movement put down.

"The issue of this awful conflict is in the hands of Providence. At present the population of Paris is employed in tending the wounded and in burying the dead. The troops from the country are returning to their homes; but still Paris is described as one vast camp. When matters shall have subsided—in a few days—it will then be seen what political consequences will flow from all these most terrible events."

THE PINE DISTEMPER.—The Mobile Herald says that the disease which is destroying the pine forests of the Carolinas has made its appearance in Baldwin Co. It exhibits some singular phenomena.—Occasionally it proceeds in a straight line, destroying not only the full grown trees, but the small shoots just springing up. Then again it goes into circles, leaving trees in the intermediate spaces sound and vigorous. The trees die just as though they had been girdled. The leaves wither and fall off, and the trunk soon runs to decay. Our informant does not attribute the cause of this distemper to worms. The only worm seen about it is the common one peculiar to the pine tree. His impression is, that the cause is entirely an atmospheric one, and that no remedy can be found for it. Vegetables, like animal life, appear to be the subject of epidemics, and doubtless this disease is of that nature. In all probability, it will sweep through the entire pine region of the United States.

BIBLE-BURNING IN CORK.—A correspondent of the Kerry (Ireland) Evening Post, gives an account of the burning of Bibles by a priest of Newmarket, county of Cork. "Twenty-two Bibles," he says, "were thrown into the flames surrounded by hundreds of rejoicing spectators, who with clubs threw the flaming Bibles into the air, and, as they fell, beat them back into the flames, shouting, 'We will beat and burn the life out of them.' Part of the town appeared illuminated, as if in commemoration of some great national victory. This scene was repeated on the following day."

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Joseph Marsh, Editor and Proprietor.

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ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!!... and all kindreds of the earth shall wail because of him!!!"

VOL. XVII. NO. 6.

ROCHESTER, N. Y., JULY 29, 1848.

WHOLE NO. 240.

Poetry.

For the Advent Harbinger.

How Fleet the Precious Moments Roll.

How fleet the precious moments roll;
How soon the harvest will be o'er,—
The watchman have their final rest,
And lift a warning voice no more.
The fulness of the gospel shines
With glorious and resplendent rays,
The earth and heaven show forth their signs
As tokens of the latter days.

Ye faithful men, to you are given
The keys of this last ministry,
To every nation under heaven,
From land to land, from sea to sea.
First to the Gentiles sound the news;
Throughout Columbia's happy land;
And tell the unbelieving Jews,
Prepare before their Lord to stand.

Haste to each nation and proclaim;
Those joyful tidings swiftly roll
Where darkness, death, and sorrow reign,
And tyranny has long controuled.
Let every nation hear the sound,
And Jew and Gentile swell the strain;
Hosannah o'er the earth resound,
Messiah soon will come to reign.

P. H. ODEKIRK.

Adams, N. Y., July 17, 1848.

Original Articles.

For the Advent Harbinger.

THE DISTINCTIVE BEING OF GOD.

NO. III.

He that cometh to God must believe that He is, and that He is the rewarder of them who diligently seek him—[a reward-giver to those who seek him out.]—Heb. xi. 6.

Such assurances cheer me on, while humbly attempting to seek out and state the most decisive testimony for believing in the distinctive being and determinate character of God. In my search I have found out that God's own testimony assumes—nay, declares his supreme, "eternal power and Godhead." It affirms his distinction as Father from his Son: "To us there is but ONE God, the Father—and one Lord Jesus Christ"—the "Mediator between God and man." It has been shown that the facts of creation affirm the distinctive being of the Creator, because every object that he has made has its own distinction. These facts are sustained by the record of man's creation in "the image and likeness" of God—the Father, Jas. iii. 9; Gen. i. 26. The Messiah who speaks of his Father's voice and "shape" is "the express IMAGE of his person." It follows, of course, that God is neither "first principles," nor his Son "last principles."

Having sought out God so far, I conclude that Prof. Bush's Swedenborgian view of his existence (quoted by the Advent Herald, June 3d and 10th) is but a delusion—both dangerous to faith and destructive to piety—ruinous in its nature and tendency. If true it would oblige us to believe in none but a mystical second advent—spiritual judgment and figurative resurrection of Jesus or his saints.

His position must be given briefly. It is that of Emanuel Swedenborg. Prof. B. has adopted the leading terms and ideas of Swedenborg's "doctrine of the Lord;" hence it is Swedenborgianism. True, it is enveloped with testimony from Hebrew Targums, adorned with "wisdom of words," and served up in its most insidious, subtle form; but this constitutes the danger.

There is nothing within the range of human thought so well adapted to enter the wedge of error and rive off the second advent, the resurrection of the dead, and the promised restitution from unestablished minds. No consequent is more intimately associated with its antecedent than that the resurrection if figurative of Swedenborg's notion of Jesus—Jehovah, is just. It is so on the ground that if the leading principles of Adventism are true, then the subordinate ones should be regarded as true also.

Prof. B.'s language is: "The Word is but another name for the Divine Truth, predicated especially of the Son, as Divine Good is predicated of the Father, and as the Divine Proceeding is predicated of the Holy Spirit—That by the Word in this relation is meant the Lord's Divine Humanity, is evident from its being said that 'The Word became flesh' and dwelt among us. The Divine Humanity, existing from eternity in 'first principles' descended, in his incarnation, into 'last principles.' The form of God (Phil. ii. 6) is the Divine Humanity in its first principles, as it exists in the Divine nature from eternity. The Word of God is the living Divine Truth." See Advent Herald June 3d—article, "Jehovah, Jesus."

"It becomes, then, a point of importance to establish the identity of Jesus of Nazareth with Jehovah of the Old Testament."—Advent Herald June 10th. Prof. B. argues this from the Jewish Targums—from several texts of Scripture and from the use of the Greek term for "Lord" in the Greek translation of the Old Testament and in the New.

My limits will not allow me to ferret out every fallacy, nor follow him through every lane of the Swedenborgian labyrinth into which he would lead us, but the essential facts and truths which he has omitted, needs to be stated as a caution to Adventists.

I. The Targums—Jewish commentaries or explanations of the Old Testament Scriptures, are referred to about the era of the First Advent, though completed hundreds of years afterward. They were formed and published by that portion of Israel who misapplied prophecy, rejected their Messiah, and on whom "the wrath of God came to the uttermost." They are characterized as "antichrist" or "antichrists." 1 John ii. 22—43. They made their Messiah so essentially Divine that Jesus could not be "he;" hence, our Lord told them that "they should die in their sins." That was the point on which they wrecked and were ruined.

Again, Philo the Jew expresses the apostate Jewish faith. His date is more determinate than that of the Targums. He was cotemporary with our Lord and his apostles. Though he has some thirty designations of "The Word," yet they have been reduced to a "twofold notion of the Logos." "One, derived from the doctrines of Plato, denoting merely the conception formed in the Divine Mind—the other, derived from the genuine principles of the Jewish religion." "He confused his two ideas, derived from the two opposite sources of heathenism and Judaism." "The Targumists committed the same error."—Townsend's N. T. Notes, pp. 4—9, Smith's Messiah, &c. The diluted, God-rejected Judaism of the age of Philo and the Targumists is not worthy of regard on such a doctrine. Celsus personated a Jew when he scouted the idea that so "mean a

person as Jesus should be the Holy Word—the Son of God." This made them the deceivers and antichrists spoken of by the apostle John, 2 Jno. 7.

All that is obscure in the Old Testament view of the Messiah in embodied in the New. The New Testament does not teach Swedenborgianism—does not confound the distinctive being of Father and Son. Matt. iii. Jesus being baptised and praying—"lo the heavens were opened—the spirit of God descending like a dove," lighted on him. A voice from heaven—"From God the Father"—said: "Thou art my beloved Son;" in thee I am well pleased. Matt. iii. 16, 17; Luke iv. 11; 2 Pet. i. 17; Matt. xvii. 1, 5. Let the man who is bold enough to frame a theory of God's existence, which conflicts with the above—which makes it an imposition on the senses of "John" and the Holy Twelve, as well as on the faith of the whole church, bear the sole responsibility—and let Adventists stick to their Bible. Do tell! If "last principles" was baptised and prayed to "first principles"—and if "first principles" answered "last principles," what "principle" descended in a bodily shape? If, as Swedenborg says, "The Divine and Human (the Father and the Son) in the Lord are not two, but one, even as the soul and body are one man," then, how could the Spirit be seen to "descend" from "God the Father" to his obedient Son?

II. The use of the Greek word for "Lord" by the Septuagint, to answer to Jehovah in the Hebrew, constitutes no evidence; because, as Prof. B. admits, it was used as we use "sir" or "my lord," when addressing a superior, or an equal, with respect. It was the want of a better reason, doubtless, that he used this to impress the uninformed.

III. The Scriptures which Prof. B. quotes to prove a oneness, are taken as if sole and absolute, out of all neighborhood with those which prove a distinction between Father and Son—hence his error is manifest.

The husband and wife "are no more twain, but one flesh." The Christian and Christ "are one Spirit"—Jesus prays to his Father that the saints may be "one" in him "as we are"—as he and his Father are "one." This—yes, my brethren—this is the revealed oneness! The Swedenborgian oneness of Jehovah and Jesus—"God the Father" and his Son, is unlike their oneness in the Bible as the golden calf of Aaron was unlike Ezekiel's vision of the God of Israel! Swedenborg, speaking of Jesus, says: "Throughout all heaven they have no other Father than the Lord; because they are one." John xiv. 6—8. Prof. B. makes the unity personal in opposition to the whole tenor of the Bible which teaches their distinctive being. Heb. i. 1, 3.

REMARKS.—It is incredible that Jesus should pray to his Father if their unity were personal; for that would be imposing on his people—tempting to do what he did not, as if the body prayed to the soul! But admit the Bible view, and all is plain.

It is utterly incredible that Jehovah—the self-existent, "everlasting God," should be born as Jesus was, 4,000 years after the creation of Adam; but admit that he was the promised seed of the woman—"the Son of David," then all is plain: he could "die," rise, intercede and "come again!"

It is marvellous that every adventist should not have detected the fallacy of Swedenborgianism.

in Prof. B.'s article; for he (when off his guard) is compelled by the force of natural reason (or like Caiaphas, the high priest, against his own volition) to distinguish Jehovah from the angel Jehovah. "The Logos" or "Word," is, in fact, a designation of the very personage whose recorded theophanies in the Old Testament, were made *through the medium of an angel!*"—Advent Herald, June 3d. He confounds himself and his endorsers too! Instead of admitting the plain truth, that Jehovah is the everlasting God, and "the angel of the Lord," his "messengers" (answering to Father and Son in the N. T.) the Professor exalts the "Logos" or "Word" into Jehovah; and then losing sight of "Jehovah" proper, he makes the "angel" to be something, or somewhat distinct from the Word! Well, after all, the distinction comes out, as if involuntarily, like Caiaphas' prophecy!! Bless the Lord. Jehovah said to Adonai—"The Lord said to my Lord, sit thou on my right hand till I make thine enemies thy footstool." Ps. cx. The distinction is too plain, even in the New Testament, to be overlooked. Amen.

Prof. B. is generally plausible. He would "deceive, if possible, the very elect;" hence, the above is written to "stir up their pure minds by way of remembrance." "Jesus—not Jehovah—of the seed of David was raised from the dead." "He will appear in the glory of Jehovah—Jesus (not Jehovah) shall sit on David's throne. The Lord (Jehovah) God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever." Amen.

J. B. Cook.

Note 1. It is neither said or affirmed that my articles have reached every point of this subject, so as to preclude all cavil. This is THE MAIN point that Prof. B. has omitted—"the parts essential to a correct view of truth," touching "Jehovah—Jesus." The object he proposes is, "to establish the identity of Jesus of Nazareth with the Jehovah of the Old Testament!" "IDENTITY" is the point "to establish."

Those who first quoted, on being remonstrated with have now endorsed Prof. B. on this point: hence, I must ask Adventists a few plain questions. Do you believe that "JEHOVAH of the Old Testament" was born of the Virgin Mary? that the "everlasting God" died? that Jehovah was buried? that the eternal God "rose from the dead!" No, indeed; some may so infer or so imagine—but none can so believe. Because faith respects testimony, and there is no testimony to such absurdities. All this, however, may be believed of Jesus; because of him it is distinctly revealed.

Mark! The union of the Father and Son is believed, because it is revealed—though it is not thought that any one fully fathoms this "great mystery of godliness."

Swedenborg or Bush may dream of a "Divine Humanity existing from eternity in first principles"—they may theorize and infer the "identity" of Jesus of Nazareth and Jehovah—quote Targums and be endorsed by Adventists on the great point; but it takes a Christian to believe in the Bible record of Jesus' (though not Jehovah's) birth. "Thou shalt call his name Jesus—That holy (one, or thing) that shall be born of thee (Mary), shalt be called the Son of God." This is matter of faith, and thus "all Scripture" harmonizes. Amen.

But to talk of "first principles descending into last principles"—as if Jehovah was born and thus became Jesus! or as if the second Adam is "the everlasting God," or "the Son of man" is identical with the "Ancient of days"—Dan. vii.—to talk of "Divine Truth" being the Son (as if Truth was born of Mary) and "Divine Good" the Father of Truth—and call an article with such stuff "Bible arrangement" which "we like," is

worthy only of a crazy man like Swedenborg!

Note 2. It is well known that Swedenborg quotes or comments on the Athanasian creed—and that "the great apostacy" embraces, to some extent, at least, these elementary ideas of God. But those who advise me to "stick close to Bible testimony," &c., need not wonder, that in so doing, I must oppose all alike who hold such views. They are human and wrong so far as they differ from "the parts" of the Bible which Prof. B. omits, in giving his view of truth, touching Jesus.

An abstract of Swedenborg on the resurrection may explain: "Man is so created that as to his internal, he cannot die. * * The internal is what is called the spirit—the external is what is called the body." This is rejected when man dies, but the internal does not die. * * This internal is then (at death) a good spirit and an angel, if the man had been good; but an evil spirit if bad. * * This continuance of life is what is understood by the RESURRECTION."

Here is the leading heathen, apostate, Jewish and Christian idea of the soul; but he applies it to his peculiar theory. Just so in the case before us—his sympathy with the church does not make him orthodox, nor his theory of "Jehovah-Jesus" Scriptural. It is, in each case, as he applies it, Swedenborgianism, with which Adventists should have "no fellowship." It is the "fruits of darkness."

Note 3. The reference to Ann Lee and Swedenborg's assuming, virtually, the seat of the Son of God, needs these facts to explain. Swedenborg says: "By a New Heaven and New Earth is meant a New Church—* * * by the city, Jerusalem, descending from God out of heaven, is signified its heavenly doctrines," &c.

Now as he is the author of the doctrine, is he not the author of "the city" and the "foundation" of this New Heavens? Well, Shakerism is only more open and undisguised in placing Ann Lee in precisely that position. She is "the Queen—the mother of Mount Zion," &c. Thus if I can understand it, they occupy in their respective theories the place which the Bible assigns to Jesus.

Note 4. It is idle for the endorsers of Prof. B.'s article, or its leading error, to call hard names against one whose only fault lies in exposing that error. Had I led them into it, then they might justly complain. As it is, hard names do not meet or mend the matter.

Let me volunteer a word of advice; keep cool! then you may next time "look before you leap." If you were not off the track you would not be found in such company! You'll not recover but by the aid of the truth Prof. B. omits. Jehovah is the "everlasting God"—Jesus, born of Mary, is "the Son of God." Amen.

Note 5. The legal right to endorse Prof. B. so far, is not questioned; but I do claim the right to expose an utter absurdity, worthy only of the dark ages, when Monkish skill made Jesus, Jehovah, and then him in the Lord's supper, "soul and body!" The light of truth was made on purpose to shine, and reveal the darkness.

I do not call them Swedenborgians, nor any other hard name, but I have a right to throw the light of fact and Holy Scripture across their path to prevent so fearful a result as I see may come from introducing Swedenborgianism in such a subtle, insidious way among us.

It was doubtless done unwittingly, and my hope is that all Adventists will hereafter abandon the authors of such absurdities to their own doom. "Let them alone." J. B. C.

ERRATA.—In my article, in No. 2, Vol. xvii., were some important errors in printing, which by permission I will correct. In second column, 29th line from the top it should read:

"The true foundation built, but built amiss."

Again, in the same column, 53d. line, it should read:

"He moved in circles high," &c.

Also, in the last line of the same column, for *workmen*, it should read *work of men*. I. I. LESLIE.

For the Advent Harbinger.

DAY OF GOD.

I. It is to be a motive to holy action before the saints, till labor shall end in immortal rest. Acts xvii. 31; Rom. xiii. 12; Eph. iv. 30; Phil. i. 10; Heb. x. 25; 2 Pet. i. 19 and iii. 12.

II. The day of God is the last day. Job xix. 25; John vi. 39.

III. Trumpet of God shall awake "the dead in Christ," and introduce that day. Zeph. i. 16; Isa. xxvii. 13; Zech. ix. 14; 1 Cor. xv. 52; 1 Thes. iv. 16; Rev. xi. 15.

IV. The last day introduced by the trump of God and Christ's personal coming, is the day of judgment. John xii. 48; Acts xvii. 31; Rom. ii. 16; Matt. x. 15; xii. 36; 2 Tim. iv. 1.

V. It begins when God arises up or comes out of his place. Zeph. iii. 8; Ps. lxxvi. 9; Isa. xxvi. 21; ii. 19; Rev. vi. 14—17.

VI. It will be a day of vengeance to the wicked, but glory to the saints. 2 Thes. i. 7—10. Compare Isa. xxv. 9 with Rev. vi. 16, 17. Isa. xxxv. 4; lxiii. 4.

VII. The day of God will be revealed with wrath to destroy all the wicked from off the earth, suddenly. Isa. xiii. 6—9; 1 Thes. v. 2; 2 Thes. ii. 8; Isa. xi. 4; Ps. cx. 5; Dan. vii. 9—14; Ps. ii. 8, 9; Rev. ii. 25—27.

VIII. The appearing of that day will be morning to the saints—but gloom, darkness and despair to the sinner. Isa. xxi. 12; 2 Sam. xxiii. 4; Ps. xxx. 5; xli. 5; xlix. 14; lix. 13—16; 2 Pet. i. 19. Compare with Isa. xxi. 12, latter clause; Zeph. i. 15; Amos v. 18, 20; Joel ii. 2; Isa. xxix. 6.

IX. Day of God embraces the 1000 years of Revelations. 2 Pet. iii.; Ps. xlix. 14; lix. 13—16. Question: When do the upright have dominion over the wicked? Answer: At Christ's coming—Dan. vii. 22; Rev. xx. 4—at the descent from heaven of that angel who has power to bind the devil for a thousand years. This is "the morning" to which David refers.

Another question: When do the wicked return and go about the city? Answer: When the thousand years are expired, Satan shall be loosed out of his prison, and go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea, and they went up on the breadth of the earth (they return) and compassed the camp of the saints about and the beloved city: (they go about the city at evening) and fire came down from God out of heaven and devoured them. Rev. xx. 7—9.

X. It is antitypical of the seventh day from creation. See Heb. iv. 8—11.

XI. No probation or mercy for the sinner in the day of God. Jas. ii. 13; Heb. ix. 28; Rev. xiv. 10, without mixture. Jer. xxv. 15. See also Ps. lxxv. 8. This text shows a cup full of mixture, which must be while God mingles judgment with mercy during the times of the Gentiles—that they might seek after God and be saved. But when Jesus is revealed the second time, he comes "without a sin offering, unto the salvation of all who look for him."

XII. During the "times of the Gentiles," which reach to the times of the Son of God, or to the "day of the Lord"—mercy and salvation may be sought, and hope of eternal life secured. 2 Cor. vi. 2; Heb. iii. 13; x. 25; 2 Pet. iii. 15; Acts xvii. 28, 27.

I would kindly and earnestly request the brethren, especially those who think the day of God has commenced, to look over and compare the

texts I have put down on the preceding propositions, and see if these things are not so, and wherein I am wrong, expose, in the light of God—searching diligently still for the truth as it is in Jesus.

GEO. W. BURNHAM.

Rochester, N. Y., July 21, 1848.

LETTERS TO S. M. L.

LETTER I. PRELIMINARY.

DEAR BROTHER:—You will admit that a Christian must grow in knowledge as well as grace. To do the latter and not the former is certainly good evidence that he is not a Christian. The knowledge here referred to is not the knowledge of the world, but of Jesus Christ, as the Apostle affirms.

But what is this knowledge of Jesus Christ? Not, as some suppose, the justification of the heart by faith, for this command was to those who already had been justified—not the sanctification of the heart, for that is the work of the spirit *through* the knowledge here specified. What then is this knowledge? I answer, the knowledge which Jesus Christ had; knowing, as he did, all things. I do not wish to be understood to say, that we can or are commanded to know all things as Christ did. The term *grow* in knowledge, excludes such an idea as this; for if we should live *ad infinitum* on earth, and grow in knowledge continually, our wisdom would be finite, compared with Christ's. But nevertheless we are *required* to *grow in knowledge*, as well as grace; and unless we do, we lack the obedience of disciples of Christ—we are not faithful—we are not Christians.

But *how* is this knowledge, so indispensable to the Christian, to be attained? Not by popular essays, preaching or teachers; if it were, all the world would possess it. Not from parents, guardians, friends or neighbors; for if it could be, the world would have had it long ago. All these are broken reeds, and never should be relied on. There is but one way or medium through which to obtain and grow in this knowledge—and that is the careful study (not simply reading) of the word of God. Here then is the fountain of that knowledge. How vast! how full! how deep! how pure! Here we learn what man once was; what he has been since; what he is now, and what he is to be. Here, too, we find what the earth once was; its present state, and what it is to be. The character of God is here unfolded to our view—his purposes, his works, his threatenings, his promises: in fine, all that the Christian is required to know—all that he needs to know here, is here faithfully and fully given. Besides inviting us to come and learn, God requires it.

But how shall we come? With a desire to have the Bible teach this or that favorite doctrine? Shall we come hoping to find nothing but what is popular, and in accordance with the views of brethren, friends and neighbors? Shall we come and neglect to dig deep for fear of bringing up something new, which may be called heresy? Shall we come with the mind clinging to some old traditional dogma, feeling that if the Bible should show it false, we could not give it up? Shall we come shackled by aught of this? God forbid. Let us stand erect, with minds prepared to investigate—independent of man, dependent on God—proving the truth before receiving it—letting go error whenever may believe it. Let us then commence at the corner-stone, and explore the temple of truth. Let us begin where God began—where the Bible begins—where man had his beginning, and see if we cannot understand what he was, what he is, and what he is to be—what he had, what he lost, and what he is to have. Let us away with tradition, with former teachings, early education and popular theories of the

present age, and come all-desirous to learn whatever God affirms—for that is truth, how much soever men may it deny.

WHAT IS MAN?

Here is the corner-stone—here is the foundation where all knowledge pertaining to man commences. This is the starting point to a right investigation of the word of God. Begin at other points, and we reason and investigate backwards—all is darkness and confusion.

Man was the last of the creation of God; and as he was the last, so was he the noblest of his workmanship. All else was made before him. The sun, moon, stars, earth and seas; trees, grass, herb, fish, fowl, beast, cattle and creeping things—all existed previous to man. Then, saith God, "Let us make man." Now mark! as yet man did not exist. If it be said, that his body did not exist, but his soul did; I ask for one particle of evidence (to say nothing of proof) that would sustain such a gross supposition—and what does any supposition amount to, without a single ray of reason or evidence from which to draw it? As well might we suppose that some part of a beast existed before its creation; for as yet nothing has been said about a soul to anything. Let us wait till we come to the soul before we begin to suppose what it is or whence it came—and then let us not *suppose*, but *believe* the plain declaration of God concerning it. Away then with the idea that man existed before his creation in any sense, save that "of the dust of the ground."

"Let us make man." Now mark again! That which God is about to make, he calls *man*; so as yet man does not exist. Afterward he is made. But of *what* is he made? Does God say, that he gave to him a part of his own divine nature? Does he tell us that man is partly angelic and partly human? Does he intimate that Adam has a part which is immortal and incorruptible? All must see that no such doctrine is here taught. But of what did he make him? "And the Lord God formed *man* of the dust of the ground."—Gen. ii. 7. Then that which was made of the dust of the ground is man? Thus God declares—and shall we not believe? Thus we have the key to the nature of man.

But mark farther! He is a man even before he lives; for, as we shall see, it was the *lifeless man* that became the "living soul" or man. He was created and there he lay, the workmanship of God—perfect in all his parts—complete in his organization—the noblest work of the Creator. But still he breathed not—he was lifeless. Yet he was a man, for thus he is called. Now what was to be done that he might live? Was a soul to be called down from heaven to enter the man that he might become alive? Did God give him a part of his eternal nature to produce life? Did he make a soul and place it in the man to give life to him? One of these three points must be assumed, if the popular theory of the soul be true; and if either is assumed where is the word of God to support it? But man became a "living soul" in another way; and in the same way all his posterity live, viz: by breathing the breath or air of life; or the air which produces life in all things. . . . "and breathed into his nostrils the breath of life, and *man* became a living soul." Now what became a "living soul?" Mark! it was something which before had been created. . . . and *MAN* became a living soul. What change took place in Adam when he began to live? Was there any addition to him except the breath or air which set in motion the organs of respiration, which communicated life and action to the entire system? Did not the several parts of man bear the same proportion to each other after he lived as before? Were not the organs of the mind, the brain, as perfect in their development before the man lived as after? True,

they were inactive; nevertheless they existed in perfect proportions. But was not the "breath of life" the soul? I answer, No. Because that which was *formed of the dust*, only became a soul. The breath of life caused that to live: hence that which was dead or lifeless before became alive—then it was a living soul instead of a lifeless one.

But to make this point more evident. It was the man that became the living soul; was it not? and the man was made of the dust of the ground? So the word of God declares. Then if it was the man who was made of the dust of the ground that became a living soul, the dust of the ground formed into man became a soul. Here then we see that man and soul are synonymous terms used to represent Adam who was made of the dust of the earth.

I will now refer to some of those passages which teach what man is. Gen. iii. 19—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: dust thou art and unto dust shalt thou return." Here is the origin of man again specified. A parallel passage with this is found in 1 Cor. xv. 47—"The first man is of the earth earthy." Here again the entire man is spoken of, and no intimation given that he has a part which is not earthy.

In the verse last referred to, a contrast is drawn between Adam and Christ. "The first man (Adam) is of the earth, earthy; the second man (Christ) is the Lord from heaven." Here, as we have said, is the origin of man specified; here also is that of Christ—how diverse! The latter is heavenly, while the former is earthly. Now Christ as the Son of man according to the flesh, before his resurrection was mortal; that is, he was subject to all the ills of our life, in consequence of his being of the lineage of the first Adam; but connected with his body of earthly material, was an immortal essence, a divine nature, a spiritual being: hence, when the apostle contrasts the first and second Adam, he makes immortality the first and great feature of the difference. In speaking of Christ the apostle says, he "is from heaven." It is evident, then, that he is speaking of his spiritual or divine nature, in contrast with the nature of Adam. It will be admitted that if Christ is contrasted spiritually with Adam, Adam must in like manner with Christ, provided Adam has a spiritual nature; and his not being thus contrasted is good evidence he does not possess such a principle. Thus we do not find a spiritual immortal part of him contrasted with that of Christ, which certainly must have been done had he possessed such a part. The contrast is, then, between Christ, who, in his nature and origin, is heavenly—and Adam who in his origin and nature is earthly. Now if Adam had been an immortal, deathless soul or spirit aside from the man created, that part must have been heavenly; and if so it would seem that the apostle must have taken it into account in this place. His not doing it is almost positive evidence that man lacked such a principle. He "is of the earth earthy" is positive, and cannot be denied as such.

Again: It is claimed for Adam that which alone belongs to Christ and God, viz: an immortal principle, a deathless nature; and more: by some it is even taught that man is a part of God himself. If this be true, how can the apostle's contrast between the first and second Adam be correct?

In my next the same inquiry will be continued.

As ever for the truth,

IRVING IRWIN LESLIE.

The seventh angel sounded, and there were great voices in heaven, saying: The kingdoms of this world are become our Lord's and his Christ's.—Rev. xi. 15.

This passage is obscured by the supplied words. The fact is there is no occasion for repeating the

word kingdom, save that suggested by the possessive case. Lord and Christ are in that case. The statement is, simply, that the "Kingdoms of this world become" theirs—the Devil shall be bound—the kingdom shall be the Lord's.—Obd. 21; Rev. xxi. 1.

J. B. C.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, July 29, 1848.

ARRANGERS.—A large number of our patrons to whom we recently sent bills, have not yet responded to our call. And many others, to whom we sent no bills, have not complied with our terms—advance pay. We call special attention to this matter, and shall be highly gratified to find in the sequel that we have not called in vain.

LOVE ONE ANOTHER.

Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.—John xvii.

When this desire was expressed, the Saviour well knew the great variety of minds, dispositions, prejudices, and opinions that would necessarily exist among his children—He understood all about the means that would be used and causes that would exist calculated to divide them. And in view of the danger of losing their love for one another, and their liability to divide into party factions—he prayed for their union; a union like that which existed between him and his Father.

Do we, who are looking for the return of this same Jesus, feel as he felt, and pray as he prayed, about this heavenly union? Or do we think about dividing and casting each other off, on account of an honest difference of sentiment? If the latter is the case, then we are in the wrong, and our condition is fearfully dangerous: for if any man have not the spirit of Christ, he is none of his.

Never have we seen the time when it was more highly important that we, as a people, individually and collectively, like our Saviour, should ardently pray for, and faithfully cultivate the spirit of union, than now. Our Christian love is perilled on every hand, within and without our ranks, by friends and foes of the cause. The enemy would sift us as wheat; but the Saviour has prayed for us, and if we pray also, and faithfully endeavor to keep the unity of the spirit, in the bonds of peace, we shall not divide; but our love for one another will grow exceedingly. So long as this is our desire, though we may differ and faithfully express our honest convictions on points of doctrine and practice, we shall, nevertheless, see that we love one another with a pure heart fervently. The Lord fill us more and more with his love: for by this shall all men know that we are his disciples, if we love one another.

WANT OF FEELING.

On what? On the stupendous subject of the near coming of the Son of Man. This is the complaint of many advent believers at this peculiarly trying hour. They feel as a worthy minister recently expressed himself in reference to this matter, who in substance said, The greatest complaint I have is against myself—The evidences of the coming of the Lord being near, are increasing in weight and interest—they are overwhelming; yet I do not feel as it appears from the nature of the case I should—this cold heart of mine is not moved as it should be by such mighty works of God.

Why is it thus? We will try to answer the question.

1. Many have the standard of feeling raised too high: they gauge it by the high-water mark of '43, or the "10th day" excitement of '44, and because they cannot swim, or, rather, float, in the resistless current of those over-excited times, they think they do not feel right, and have got but little or no religion. This is measuring ourselves among ourselves, in doing which we are not wise. We are to judge of the correctness of our feelings, not by any of our former feelings, but by the word of God, and the fruits a belief in that word leads us to produce.

2. Many call to mind the joyful effect it produced in them, when the light of the appearing of Christ and his kingdom first illuminated their understanding. That light does not now excite and fill them with joy as it then did; hence they are greatly troubled about the genuineness of their feelings, and their acceptance with God. Now it is perfectly reasonable, that you should feel thus. What, so much at first, and so little now? Yes.—And to make the matter plain, we will suppose a case: A traveller who has been subject to fatigue, deep anxiety and tormenting fear, and constantly exposed to death, while wandering in the impenetrable darkness of the night, hails, with raptures of joy, even the dim light of dawn, more than the full light of the noon-day sun, after his deliverance. Now the reason for this difference of feeling, does not arise from the consideration that the man places a higher estimate upon the dim dawn of day, than upon the full blaze of the mid-day sun; but from the fact that he has become familiar with the light of the sun. So in your case: you may not value less the evidences of the near advent of Christ now, than when first received, but you have become familiar with them, and therefore they do not excite or cause you to feel as they once did. Your feelings however are equally as acceptable to God now as then, provided you feel enough to move you to do all his commandments.

3. But you may really be wanting in feeling; for this is an age of fearful apathy.—The slumbers of death have, to an alarming extent, imperceptibly stolen over the world; and it would be no marvel if you, in an unguarded moment, should have given way to the deadly influences around you, and are beginning to sleep the sleep of death! If this be your condition, you have sufficient cause of alarm about your cold heart, and want of feeling; and we entreat you to awake to righteousness—to duty—to faith in the indubitable evidences of the coming of the Son of man being near, and to a full preparation to meet him, lest coming suddenly he find you, in common with the palsied mass, sleeping, and insensible of your danger.

4. As new objects attract the attention, old ones become less interesting, and are not unfrequently laid aside and forgotten. This may be your condition in reference to the advent of Christ. You may not have heeded the warning of Christ relative to these dangerous times: Take heed, says he, lest at any time your heart be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. He does not tell you to shun the cares of this life, but not to have your heart overcharged by them. Here is your imminent danger, and here may lie the cause of your want of feeling, and the coldness of your heart. You may have turned away your eye and ear from the stupendous evidences of the advent near, which cluster in divine harmony all around you, and consequently your heart may have become engrossed with the cares, fashions and sinful pleasures of this life. If so, we devoutly pray that you may see and feel your fearful condition, and awake to action, in good earnest, that you may be ready to meet the Son of man in peace.

Let every one test himself in this matter; re-

membering, that if you do not feel enough to see, hear, read and believe with all your heart the evidences which proclaim the coming of the Lord near—if you do not feel enough to cheerfully and zealously do all the commandments of God—then your heart is sinfully void of feeling, and if it condemn you, God is greater than your heart, and knoweth all things, and will not clear the guilty. But if you feel enough to watch for the signs of Christ's coming—enough to see and believe them—to do his will—to suffer reproach for his name, with those who love his appearing—then your feelings are right, and you should not suffer yourself to be tormented or troubled about them. If you will believe with the heart, and fully obey God, all will be well. See well to this, whatever may be your feelings. Come to the infallible standard of faith and duty, under all circumstances, and God will take care of your feelings—he will bless you in the deed, and finally give you a right to the tree of life in his glorious and everlasting Kingdom.

CHURCH ORGANIZATION.

A worthy correspondent thus writes—"Bro. M., please give your view of correct scriptural church organization." "Church organization" is an unscriptural phrase, and we think the practice to which it refers is also unscriptural. According to the common acceptance of "church organization," no such thing was ever practiced by Christ or his apostles. We have long been suspicious of a doctrine or practice, professing to be justified by the Bible, which is not named in that Book, or is dependant on human ingenuity for a name. We believe that all Bible doctrines and practices are named in the Bible: church organization is not named there, consequently it is not a Bible practice.

In the history of all the churches named in the New Testament, nothing is said about their organization: but it is there said by Christ (Matt. xvi.) "Upon this rock will I build my church," and by Paul (1 Cor. iii.), "If any man build on this foundation . . . and if the work of any remaineth, which he hath built upon the foundation, he shall receive a reward."

Christ laid the foundation of his church or congregation, and the work of the apostles was to build upon that foundation, or by the preaching of the word, add members to the body of Christ, or his church which himself had already commenced building upon the rock of truth. Hence it is said of the first work of this kind, after the ascension of the Lord, "And the Lord ADDED to the church daily such as should be saved." Acts ii. 47. As the work progressed, instead of organizing new churches, believers were added to the church, or to the Lord; for it is said, "And believers were the more ADDED to the Lord, multitudes both of men and women." Acts v. 14.

As this good work progressed, and the disciples began to be scattered abroad, not only among Jews but Gentiles, instead of organizing churches, as the custom of the sects now is, believers were simply ADDED to the Lord. The following account is so simple, interesting, and full of light, we will give it in full. Read it, and many others like it, with care and imitate the example it furnishes.

"Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth

Barnabas, that he should go as far as Antioch.—Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was ADDED unto the Lord." Acts xi. 19-24.

According to the faith and practice of these times, the church in Jerusalem would have sent forth a bishop, a presiding elder, a priest or an elder, to organize these "much people" into a church or churches. But no such thing was done—but they sent forth Barnabas, a man full of the Spirit and faith; and this wise and good man had no such human policy or work to perform as is practised by the sects, and some among us, in organizing what they call a church, but he "exhorted them all, that with purpose of heart they would cleave unto the Lord." And the happy result of this exhortation, and the previous work of others, was, "much people were ADDED unto the Lord," or "added to the church." This is according to the uniform practice of the apostles, in building upon the sure foundation. For proof of which consult their doings as recorded in the Acts of the Apostles.

It was love that caused God to give his Son—the same divine principle moved Christ to die for sinners, and constrained the apostles to suffer and labor for man's redemption—and it was the love and power of truth that called and united to Christ and his church the true children of God. The simple progress of which was: The word was preached, believed and obeyed, and the power and love of it called them out from the world and united them together to follow Christ. When enough were thus drawn together to form a church or congregation of true worshippers, then, according to the plain New Testament rule, things were set in order, by appointing the several gifts to their respective works. Let us imitate these examples.

ANNIVERSARY CONFERENCES.

(Continued.)

Before entering upon another point of investigation in this discussion, we will add, that we have before us the wisdom and experience of the wisest and best men of every sect, for centuries past, on human ecclesiastical organizations; and it is not reasonable to suppose that we are capable of devising any better plan than they have presented.—Hence instead of our attempting to set up for ourselves, on some plan of organization of our own, if we must have a human organization, would it not be economy in us to adopt some one of the plans of organization already in existence? So it seems to us. Were we an advocate of ecclesiastical organization separate from the church, we would not countenance the creation of a new one, but would adopt some one of the old organizations. But we think all that exist, or may yet be formed, are not only superfluous, but opposed to the New Testament order of things.

We will now examine some of the acts of the conferences under investigation, and the first we will notice are the following resolutions:

"The Business Committee reported the following resolutions:—

"Whereas, God, in his mercy to a lost world, has given a revelation of his will, and in that revelation has made known the history of the world to the latest period of time; and

"Whereas, in his word he has indicated to us the approach of the end of man's probationary state, by well-known prophetic sketches of the political and moral history of the world, and by certain chronological periods, which, according to the testimony of history, and the opinions of the most competent religious writers, have been well-nigh fulfilled; and also by signs in the physical world, many of which have evidently come to pass; therefore

"Resolved, That we see no reason showing that we have taken an unauthorized position in looking as we have for the Son of God from heaven, to raise the dead, to judge the world, and to accomplish the promised restitution of all things which God has spoken by the mouth of all his holy prophets since the world began.

"Resolved, That the present developments of Providence among the nations have a most important bearing on our position, as we have been looking for such events in connection with the advent of our Lord in his glory, and call loudly upon us to maintain a personal preparation for his coming, and to be diligent by all judicious efforts to call the attention of our fellow men to attend to the same preparation without delay."—*Idr. Her., May 28.*

The prominent doctrine of these resolutions we fully and most heartily endorse; but to the manner in which they are sent out to the world we object.—They are presented with no accompanying evidence of their truth. "Resolved"—"Resolved," is all the evidence given. Will light be imparted, unbelief removed, and faith produced and strengthened, by such evidence as this? If so, it would be a very easy matter to enlighten and save the world. But the history of resolutions, among the sects, on every moral and religious subject, shows that such evidence is unheeded by men of understanding: in their minds it is light as vanity in the scale of evidence.

But it is asked, What harm can there be in simply expressing our honest convictions on these great truths, in the manner they are stated in these resolutions. The harm is here; it is presenting for evidence, our simple resolutions, instead of Bible truths and corresponding historical facts; our unqualified resolutions or affirmations are made to fill the place of plain inspired testimony. If faith is produced by the former, it is a faith which stands in the opinions of men, and the curse is pronounced on those who trust in man, or make flesh their arm.—But if faith is produced by the testimony of God, it is well pleasing to him, and will secure to the possessor the blessings of eternal life.

If there are any false doctrines to oppose, any errors to combat, any heresies to uproot, any truth to inculcate or defend, or any organization to form, or order to establish; so long as we profess to be guided by the Bible, let us do our work by *propositions, evidences and arguments*, drawn from that infallible Book. We know that the work is sometimes very laborious; and for this very reason it is useless to think of accomplishing any part of it in the easy way of resolutions. Let us toil on, in the good old way of the prophets, Christ and the apostles, early and late, night and day, giving line upon line, and precept upon precept, confirmed by evidence, which our adversaries and gainsayers cannot set aside or explain away. If this kind of labor will not benefit perishing mortals, they are beyond the reach of our aid. Certainly resolutions of the most influential ecclesiastical bodies will not reach their case.

☞ We are occasionally in want of original matter suitable for our pages. Will those who have the talent to write, see that there is no lack in this matter. Some of them have been silent for a long while. We cannot see how any one can slumber at this time of wonders and perils. Awake, drowsy soldier, gird on your armor anew, and fight valiantly a few days more, and the victory and the crown and the kingdom will be yours forever.

☞ Bro. G. W. BURNHAM, from Vermont, agreeably to previous appointment, spent the last Sabbath with us. His coming was like the coming of Titus to his brethren, and the words of comfort which he spake were truly reviving to the saints.

Bro. B. expects to spend some weeks in this western region, where his labors are much needed. He

will also, with Brn. Pinney, Bywater, Sweet, &c., attend some of the Campmeetings which are appointed to be held in this State with the Tent. We trust his labors will be duly appreciated by the lovers of truth, and greatly blessed of the Lord.

☞ Several epistolary communications which have been unintentionally delayed, may be expected next week.

From the Liberator.

LETTER FROM ANOTHER MARTYR IN THE CAUSE OF FREEDOM.

The following letter is from Samuel D. Burns, a worthy colored citizen of Wilmington, Delaware, who was sentenced some time since to a cruel imprisonment in the Penitentiary of that State, on charge and conviction of having remembered those in bonds as bound with them, by giving aid and counsel to certain wretched slaves, who attempted to make their escape to Canada. Hear this martyr! [The letter was sent to a friend in Nantucket.]

DOVER, Del., 3d mo. 29th, 1848.

DEAR BROTHER:

I now write a few words to you from my loathsome prison. I beg to be excused for not writing to you before; but as things come so near to an awful crisis, I deem it my duty to inform all my Christian brethren of my present condition. I suppose you have long since heard, that I was arrested on the 10th day of July last, charged with being concerned in helping slaves to regain their freedom, which in the State of Delaware is a crime next to that of murder, if committed by a colored man. I was also committed to prison, and there I remained, hand-cuffed and leg-ironed, until near the middle of August, during which time I suffered, if possible, more than death. I then gave bail, in the sum of one thousand six hundred dollars, for my appearance at Court of Quarter Session, which was to commence on the 25th of October, 1847; but my adversaries being informed of the same, came forward and demanded special bail for damage in the sum of five thousand five hundred dollars more, which they knew I could not give, on account of which I was thrust back into prison—there to stay and suffer until court, and then go in to trial, unprepared, as slaveholders intended that I should do. Court came on, and without sufficient preparation, I was forced in for trial; and as might have been expected, I was convicted on two indictments, and sentenced on both to pay five hundred dollars fine and cost, and prison charges, and be imprisoned ten months, and be sold as a slave for a period of fourteen years; to be exported, transferred or assigned over to slave-traders, or whatever else the inhuman purchaser may choose to do with me. Of course, I have been here in prison ever since, looking forward, with an anxious mind, to the day in which the sale of my body in the first case will take place, which is the 5th of May next, 1849—after which, I am to be brought back to prison, to suffer four months longer, and then sold a second time, on the second case. Each case requires that I should be sold to the highest bidder or bidders, for a period of seven years—to serve as a slave to all intents and purposes. From this, you may imagine how much true Christianity exists in the State of Delaware, especially when we consider that the Church, which holds the balance of power in this State, is altogether responsible for the unjust punishments thus inflicted on us poor colored people. This day there was a slave-trader from Baltimore to see me, and to find out when the sale of my body was to take place. He stated that I need not think hard of him for wishing to buy me, for he intended, if he was the purchaser, to sell me to no man who he thought would not use me well, if I behaved

well, and that I ought not to have been convicted from the evidence that the slaveholders produced against me; but so it was. He said also that the evidence adduced against me here would not have convicted me in Maryland, &c. This trader's name is Mass Fountain, who has shipped 165 human beings from Slatter's slave prison in Baltimore at one time, to the great slave market of New Orleans. He visits the courts of Delaware regularly twice a year, in order to buy all the convicts which the State holds for sale, to be exported.

Now you may say that this trader is an inhuman tyrant, because he buys and sells human beings; but you will recollect that this man is only doing a lawful business, encouraged and protected by the laws of the State of Delaware—laws which were enacted by men professing to be Christians—laws which are esteemed and called sacred by men, who say they are called by the Great Spirit to go forth and declare the word of truth and justice to a dying people—men who pretend to say that they are opposed to sin and unrighteousness of any and every kind; yet they uphold and applaud those slave traffickers, and those inhuman and unmerciful leeches, in their soul-damning conduct, by making the colored people legal subjects for their bloody principles to feast on; for whatever is lawful, of course ought to be right, and whatever is right is justice, although ignorance of the law excuses no one. I have suffered enough to know, that the constructions of an unjust law ought to excuse any one. My dear brother, you will hear from me no more until after my first sale. I mean the sale of my body, the first time; and then you will hear through the Pennsylvania Freeman what my distresses are, and what has become of my body. I propose writing to all my friends and brethren before the day comes on which I am to be sold.

I hope you will not think hard of me for not writing to you before, as I did not wish to give my friends any uneasiness on account of my awful situation. I would be glad to hear from you, if you get this letter in time to mail one for me by the 15th of April; and if so, you will perhaps hear from me again by letter.

The notable slave-trader mentioned above was simple enough to try to persuade me to have the last four months of my imprisonment taken off, so that he could buy me and take me immediately. He said it would be the best thing I could do—and if I would, he would buy me and sell me to some good man in Virginia, who would make an overseer of me, and give me a chance to get my wife and children, &c. And although I did not tell him what I thought, yet I intended that he might keep all his happiness to himself—for liberty is the word with me, and I would not consent to be President upon any terms that he mentioned, for I consider the lowest condition in life, with freedom attending it, is better than the most exalted station under the restraints of slavery. I have felt the bitter effects of oppression, and tho' I have had one of the mildest men that ever was a slaveholder, for sheriff of the prison in which I am confined, and have had the good fortune to have one of the tenderest and most Christian-hearted women in charge of the jail, that ever was a mistress, yet I cannot forbear taking all opportunities to express great abhorrence of servitude, and my passion for liberty, upon any terms whatsoever. I deem a state of slavery, with whatever seeming grandeur and happiness it may be attended, is yet so contrary to common honesty, and is so precious a thing, that he must want sense, honor, courage, and every virtue, who can prefer it in his choice. A man who has so little sense of honor as to bear to be a slave, when it is in his power to prevent or redress it, would make no scruple to cut the throat of his fellow-creatures, or do any other wickedness that the wan-

ton and unbridled will of a tyrannical master should suggest.

I have now given you, my dear brother, a short sketch or outline of my sentiments, concerning the institution of slavery; and now I beg to close my remarks without any expectation of ever seeing you again in this world; and let me further add, that my religion teaches me to believe, that as the condition of our heart is, when our mortal life leaves us, so judgment will find our never-dying souls; and if so, what will be the condition of those who lived and died in neglect of that golden rule, Do unto others as you would that others should do unto you? Is there a slaveholder who would be willing to be made a slave himself? I say, no.

I have said this much, and leave comments for you; while I remain your affectionate brother in the Lord until death.

SAMUEL D. BURNS.

Hail! Messiah.

Hail! Messiah's second coming,
Riding on a brilliant cloud—
In the air his banner streaming,
Hark! the trumpet sounding loud.
Hear his voice, like many waters,
Sounding o'er the earth abroad—
Gather now my sons and daughters,
Mine elect, as saith the Word.

Glorious day! Auspicious meeting!
Banish'd seed of Abraham,
Come with songs of great rejoicing
To the New Jerusalem.
Gentiles who believe the prophets,
Now prepare to meet the King—
Join to chant Immanuel's sonnets,
And on harps of gold you'll sing.

Saints will pass from grace to glory,
Wing'd by faith and armed by prayer.
Christ's eternal day's before thee,
God's own hand shall guide thee there.
Soon will end thine earthly mission—
Soon will pass thy pilgrim days—
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

Correspondence.

From Bro. F. McWilliams.

BRO. MARSH:—What a faith is ours! It embraces all that God has revealed to us by his Son Jesus Christ our Lord. A faith which has sustained us since it was first implicitly exercised, and by which we shall live—not by bread alone, but by every word that proceedeth out of the mouth of God. There never was a time in the history of the Church of God in which its exercise was more imperative, salutary and joyous than at the present. Why, we can look back to the history of the past and behold the numerous displays of the divine wisdom and faithfulness of God, in the fulfilment of event after event, in time and manner according to the prediction. What a host of evidence! In view of which well might we say, If any man be faithless, let him be faithless. In the apostle's day, he rejoiced that their faith grew exceedingly, and that their love abounded. Much more ought ours. And it will, if it is the right kind. See its development by Peter: Add to your faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly-kindness; to brotherly-kindness, charity, or love. Then the result: Ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ; and an abundant entrance shall be administered unto you into his everlasting kingdom. Also see its counterpart: He that lacketh these things is blind, &c. The Christian's life is not stationary—

it is progressive. The path of the just is like the shining light, that shines more and more unto the perfect day—the day of the Lord that is ready to burst on us in all its splendor and glory! Are we ready? Blessed are the pure in heart; they shall see God.

F. McWILLIAMS.

Buffalo, N. Y. July 29, 1848.

From Bro. R. R. York.

BELOVED BROTHER:—I still love to read the Harbinger, for it is a great source of encouragement to me in these last moments of time. It is pleasant to hear from those of like precious faith, who search the word and speak often one to another concerning the coming and kingdom of our Lord Jesus Christ. Those who are scattered here and there on the mountains and in the vales of this sin-cursed earth, surrounded but by few, if any, who love the appearing of the Lord, know better how to appreciate this blessing than those who live in cities and villages, where many meet together from day to day.

My heart is made sad while I see so many in this place who are crying peace and safety—preaching up the conversion of the world; thus throwing their influence on the opposite side of the plain declarations of the word of truth. The Baptist minister of this town recently gave a lecture on the "Peculiarities of this age;" and after giving a correct account of the wonders of steam and electricity—of the revolutionary spirit now prevalent in most all parts of the world, and naming many other events now occurring, as a fulfilment of prophecy, he said he longed to see the "New Heavens and New Earth!" but what he meant by this I think no one knows but himself, for he soon quoted a part of the second Psalm and told his hearers that these things plainly indicated the conversion of the world! How such men can thus believe and preach I cannot understand, if they are God's true ministers.

I have mentioned this fact to show what sort of preaching we have in this place: and what makes it still worse, most every one seems to believe such doctrines—thus leaving but two or three who are looking for the return of their Lord.

O that some one or more of God's faithful watchmen would come to this people, and preach to them Jesus and the resurrection! Who will come? What is done must be done soon.

I hope you will continue to speak the truth in love, and never become excited because others speak ill of you. Let us pray one for another and love one another, not in word only, but in deed and truth till Jesus comes. Farewell!

Thy brother in hope, R. R. YORK.
North Yarmouth, Me., July 21, 1848.

From Bro. J. Wilson.

DEAR BRO. MARSH:—I wish to say to the brethren that I am yet in the field and trying to comfort the saints in this region. Last Sabbath, June 25th, I preached in Shelburn, where no Adventist has ever preached. I preached in a school-house near my brother Hugh Wilson's residence, in the midst of my natural relatives, who, with others, filled the house. I preached twice, and a more solemn time I never had in parting with them, as it was evident they would see my face no more until the judgment. I went to Greenfield—stayed two days with my son and family—then journeyed to Chickopee Falls—then to Springfield, then to Worcester, and then to Woonsocket Falls, and, on Friday, 30th of June, reached my desired haven, viz: Wrentham. I have preached but once this week, as I could not stay long enough for notice to be given.

I find my old acquaintances that are yet alive are generally well. I find the cause runs very low

where I have been this week. Here the cause is in a good condition. This is the best mission I ever went on in my life; bless the Lord! I am happy on my journey home to the New Jerusalem; and I expect soon to see it coming down, and all the saints in it. I have preached 26 times since I left home. My health is good, and my comfort great. I believe I am on the Lord's mission and closing up my labors for time. Brethren, pray for me. I expect to be in this region some time yet. My Post Office address for five weeks, will be Wrentham, Norfolk county, Mass.

Yours in the faith,
JONATHAN WILSON.

Wrentham, Mass., June 30, 1848.

From Bro. H. L. Smith.

DEAR BRO. MARSH:—I have met the brethren at Sennett three Sabbath afternoons. They have of one accord and one mind covenanted to meet together to exhort one another, and attend to the ordinances as a living church, "holding forth the word of life" to the world. "Great grace" was upon us last Lord's day. The power of God was manifest in his word. Bro. Malins and Bro. Cory were up from Cold Spring. Bro. Malins said he heard this gospel of the kingdom and restitution in his youth—the early Methodists in England preached it. He "knew the joyful sound" to be of God from heaven, and not of men. Bless the Lord, O my soul! how bright our blessed hope shines amid the surrounding darkness!

Yours in love, H. L. SMITH.

Auburn, N. Y., July 17, 1848.

P. S. In the obituary of Bro. Cory's child there is an error. It reads, "Cold Spring, New Jordan, N. Y." Should read, "near Jordan."

In the letter I sent you last spring, your printer made me say "laboring with the heart," instead of "believing with the heart."

H. L. S.

For the Harbinger.

The Psalms Versified.

PSALM XI.

I.

Ye foolish ones, say ye to me,
Like a chased bird to your hill flee?
My trust is in the Lord Most High;
I scorn your threats, your power defy.

II.

The wicked do their darts prepare
To slay the men who upright are:—
If the foundations be destroyed,
How can the godly ones abide?

III.

The Lord is in his holy place;
Enthron'd on high he sees our race:
He hates the wicked, tries the good;
He loathes the men who thirst for blood.

IV.

Upon the wicked he shall rain
Brimstone and fire, snares of pain:
A tempest horrible shall come
Upon them—such shall be their doom!

V.

The righteous Lord loves righteousness;
The upright he delights to bless:
On them his countenance divine,
Throughout eternal day shall shine.

H. HEYES.

LIGHT WANTED.

My object in writing is, to solicit an exposition of a few texts on which my mind has been much tried at various times, and especially of late, viz: 1 Cor. xiv. 34, 35, and 1 Tim. ii. 11, 12, compared with 1 Cor. xi. 5. The latter, in its connection, seems to imply that women were permitted to speak in a mixed assembly—that is, composed of men and women, met together for religious worship—while the others command them to "keep silence, for it is not permitted unto them to speak," &c.

At times these passages have rested with such weight on my mind that I have been constrained to remain silent; and at other times, being re-

ferred to passages and examples which seemed to give a different shade to or modify these commands, I have so far overcome my scruples as to bear my humble testimony for Christ and his truth in our little meetings, and have felt it a privilege so to do. But if it is forbidden in the Word, or in any way contrary to the precepts of the gospel, I desire not to do it again. Christ says, "Ye shall know the truth, and the truth shall make you free." We ought to desire no more freedom than what the truth brings. Will you, Bro. M., or some other one who is able, give a faithful exposition of the above passages, and thus subserve the cause of truth, and oblige

Your unworthy sister, E. S. F.

Buckland, Mass., July 10, 1848.

Will some one of our critical writers comply with our sister's request?—EDITOR.

Obituary.

"Them which sleep in Jesus will God bring with him."

The Death of Dea. Jonathan Wilson.

This wise and worthy brother in Christ, died June 30th, at his home in Granville, Ohio, aged 53 years and 11 months.

He was born in Salem, Mass., 1795—left an orphan in his 3d year—joined the Branch Church in 1815. There he heard from Joshua Spaulding, the pastor, the doctrine of the Second Advent of Christ at hand. But when he read the Bible relative to personal responsibility and duty, he came out, was baptised on a profession of his own faith, and joined the Baptist Church, of which he became the pillar and the pride. After his removal to Granville he became a strong supporter of the Baptist College and Church.

On hearing of Bro. Wm. Miller's preaching the advent of Jesus, his early instruction was revived. Such was his habitual candor and fidelity to his Lord that he could but speak of the unscriptural, popular faith. He knew that the Bible did not teach a spiritual second advent or a mystical resurrection and reign of the saints.

Instead of being met by that *once* Bible people, with Bible arguments, he was told that he (Dea. W.) "held some views which could not be sustained from the Bible." What views? said he, with surprise. The pastor said, "The immortality of the soul!—Immortal soul is not found in the Bible!" The argument was, that as the deacon held to that from popular opinion, *assuming* its truth, unsupported by any "Thus saith the Lord," he ought, or might also hold the prevailing views of Millerism in the same way.

This led to his first inquiry into the Bible subject of immortality. He found his pastor right in saying that, "Immortal soul (or its equivalent) is not found in all the Bible." He believed and therefore spoke. He "confessed" Jesus in that essential part of his truth. He saw that as all men are mortal, so mortals can never attain to immortality only on gospel principles—by "Jesus and the resurrection," at "the last trump."

The church arraigned him for trial—brought forward their "articles of faith," and sought for witnesses. They found it difficult, however, to proceed against so spotless a character—so firm a supporter of Bible truth—so worthy a Christian; but he told them that they need not seek for witnesses, for he would tell them what he believed. He read several Scriptures, "making no comment on them"—then he added: "Here, brethren, is what I believe—I believe the Bible!" The President of the College in the presence of the church and six ministers, replied, "Damnable heresy!" The feeling was as is

recorded on a greater occasion: "What need have we of further witnesses? you have heard him out of his own mouth." They had heard the positive language of Holy Scripture on the points involved—then, though he had given his hundreds to the College and the Church—though he was very highly esteemed as a citizen and Christian, they voted to withdraw the hand of fellowship. It was voting virtually that the Bible taught such heresy; but their vote will be reviewed and reversed very soon, at the coming of the Just One.

Thus excluded, he, with others (of "like precious faith," who held no heresy but what they read in plain terms from the Bible) met frequently to pray, study the Scriptures, and "break bread" in remembrance of the Coming One. Hereby the gospel was held up "for a witness to all" that region.

Dea. W. did not adopt the advent near, or any other doctrine without the most satisfactory evidence—then he was frank and fearless, yet kind and Christian in advocating them. No one ever got an advantage of him in arguing against his "blessed hope" of soon seeing his Lord and Savior—or his Bible view of "immortality." He was an honest man—a firm believer in revelation, and an exemplary Christian. Such was his integrity and strength of moral principle, that he dared believe and openly avow the truth of God, however unpopular.

His disease, congestive fever, acted first on his brain, then on his lungs. It would naturally have prevented a misnamed triumphant death; for no one triumphs where he is, himself, overcome, and laid low in the dust. The "victory" over death can never be obtained but by the resurrection or translation. 1 Cor. xv. Furthermore, we should judge of Christian character by the life, not by the death of any one, especially under a disease which hinders reflection. The rule of judgment is, "He that is not ashamed of me or of my words—of him I will not be ashamed," saith the Lord! Our brother sleeps, awaiting the consummation of his hope, at the seventh, "the last trump," which, by general consent, is soon to sound: "Then this mortal shall put on immortality." Amen.

The Episcopal minister officiated at the funeral, assisted by Bro. Tite, who made a clear statement of Bro. W.'s views.

Those who had reproached and rejected in the person of the deceased the Bible doctrines of the Second Advent and Resurrection, "at the last trump," were deemed incompetent to conduct the solemnities of that occasion. The Episcopal church gives prominence to these lofty and thrice holy themes; but the Baptist church, in all its popular branches, has, in a great measure, lost the true idea and object of both baptism and "the Lord's supper." The form is of little worth without the substance.

A widow, brother, and numerous friends are left to lament his loss. May they cling more closely than ever to him who is "The resurrection and the life." He is the trusting widow's unfailing friend. By this painful event he is endearing to her (not death the cause of her sorrow—the curse of sin, but) the Christian's hope—the Second Advent and the Resurrection to "glory, honor and immortality" in the kingdom of God.

"Break from the throne illustrious morn!
Attend, O earth! his sovereign word,
Restore thy trust—a glorious form—
Called to ascend and meet the Lord."

J. B. COOK.

New Bedford, Mass., July 13, 1848.

The above facts were furnished by the brother of the deceased—Dea. Joseph Wilson of Cincinnati. Most of them were also given to the writer verbally, in his last interview with the deceased in Granville.

J. B. C.

Foreign Intelligence.

By the steamship United States, which sailed from Havre, July 12th.

FRANCE.—France is tranquil under the rule of General Cavaignac, but not content. Another struggle is probable. Distress and bankruptcy are almost universal, and no signs of improvement are manifested.

The Assembly is still discussing the proposed constitution. The right of universal education is earnestly contended for. A gigantic plan of graduated taxation on inheritance is discussed, and will probably pass.

Victor Considerant, the leading Associationist, has replied in great force, in the Assembly, to M. Thiers, on the rights of labor.

Gen. Bedau declines the portfolio of the Minister of Foreign Affairs.

M. Cobet, the Communist leader, has applied to the Government for the transport of himself and folks to Texas.

GERMANY.—Several disturbances took place on the 18th at Cassel, Germany. A fight occurred between the party in favor of the Archduke John and the Republicans.

SPAIN.—The town of Ripoli, in Catalonia, Spain, has been taken.

The siege of Verona was to commence on the 15th of July.

Gen. Luders, a favorite of the Carlists and leader of 80,000 men, intended to take possession of the principalities of the Danube.

NAPLES.—Letters from Naples of the 28th ult. speak of the frightful confusion which reigns in that country. All communication with Calabria is completely interrupted. Accounts all agree in saying that the Royal cause is deeply compromised, and that the soldiers would easily be led away by the populace, should they rise en masse. The city of Naples is strongly agitated. The Parliament was to open in three days, but there were but few Deputies in the city. The King, who never goes out, has announced his intention of refusing to assist in the opening session.

The Milan Gazette of the 2d states that Generals Sonaz and Chisdo would begin operations against Verona in a few days.

The head quarters of the King of Sardinia are now at Rover Bella and the attack of Legnago is considered immediate.

Accounts from Trieste announce that the town is in a state of siege. A cannonade was heard at Brescia in the direction of Santago.

Disturbances took place on the 1st at Cassel, in the electorate of Hesse. Almost all the houses were illuminated in honor of the Archduke John, and numerous bands paraded the streets, crying,—"Long live the Archduke John!" Others, however, cried, "Long live the Republic!" The noise increasing, and some shots having been fired, the armed force cleared the streets, in doing which one individual was killed. An attempt was made to form a barricade, but without success. Tranquility was restored at about 2 o'clock in the morning.

The London Times says the Queen will not visit Ireland this summer.

IRELAND.—John Martin, the proprietor of the "Irish Felon," has been sent to Newgate to be tried for felony on the 8th of August. Previous to Mr. Martin's surrender, the police had seized all papers, &c. at the office of the "Felon," and also upon all numbers of the "Felon" they could lay their hands upon, either at the office of the "Felon" or else-

where, but the Treason Journals are still increasing in violence and the club organization proceeds at railroad speed.

Cardinal Woolsey, one of the greatest ministers of state that ever was, poured forth his soul in these sad words: Had I been as diligent to serve my God, as I have been to please my king, he would not have forsaken me now in my grey hairs.

Conferences, Campmeetings, &c

There will be a Tent Campmeeting at Covington Centre, Wyoming county, commencing on Friday, August 11th, and hold until Tuesday or Wednesday of the following week.

Also a Campmeeting at Bethany Centre, Genesee county, August 18th, and held into the following week.

Also a Campmeeting in Springwater Valley, Livingston county, to commence August 25th.

Also a Campmeeting at Victor, Ontario county, September 1st.

And, the week following, at Wolcott, or vicinity, (if the brethren wish it), where Bro. Chapman may appoint; or at Seneca Falls, if desired.

The meetings will be held in the Big Tent. Brethren should come with tents and provisions.

J. C. BYWATER.

Conference in Michigan.

Providence permitting, a Second Advent Conference will be held in Pleasant Valley, town of Brighton, Livingston county, commencing August 25th, and continue over the Sabbath. We want to see a good number of brethren and sisters, ministering brethren and others, at this meeting, full of faith, rejoicing in hope. What we do must be done quickly.

A. N. SKYMOUR, S. G. CLARK.

Appointments.

A Three-Days Meeting will be held in the Free Chapel at York, Sandusky Co., O., to commence at 1 o'clock, Friday, August 18th, and hold over the Sabbath.

T. I. CARLTON.

Bro. Morley, and other preaching brethren, and all that can, are requested to attend.

T. I. C.

I will preach in Lewiston, Sunday, August 13th, at 10 A. M.; also, at Four Mile Creek, 6 o'clock, evening of the same day. If the brethren will prepare the elements, we will have a season of communion after the forenoon service. I hope the brethren and sisters in Canada, and at Four Mile Creek, and country adjacent, will attend on this occasion.

F. MC WILLIAMS.

N. B. Will Bro. Sage send some person of his family to meet me at the Junction, the Saturday evening previous.

F. M'W.

I will preach at Springwater Valley, the 1st Sabbath in August, forenoon and afternoon; and at Conesus, 5 o'clock in the evening of the same day, where brethren may appoint.

J. C. BYWATER.

The requests of our brethren in Homer, Manlius, and Lorraine for Tent meetings, will be complied with sometime in September. Due notice will be given.

Bro. P. A. Smith appoints to hold meetings at Victor three times on Sunday, August 6th.

Notices.

Business Notes.

S. Briggs—We cannot supply you with a full set of "last volume;" but can send you such as we have, if you desire it.

L. Carncross—It was received.

C. Flint—Will you please inform us what papers you have heretofore been responsible for "out of this State." We have no way of determining, and cannot therefore comply with your request, until you give us the names and Post Office address of each.

C. F. Sweet—According to our terms, the dollar

pays to No. 269. We cannot tell before we see it.

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LETTERS—J B Cook 3 J D Marsh C Flint C B Turner W Ongley C Stebbins B Morley W Pratt H Heyes F McWilliams.

Second Advent Meetings.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ROCHESTER.—Meetings are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

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